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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

THE FEAR OF GOD THE SOURCE
OF TRUE WISDOM AND THE SAFE-
GUARD OF CIVIL ORDER.

"Behold, the fear of the Lord, that is wisdom."—JOB xxviii. 28.

WISDOM is, very generally, considered a most valuable attainment. Indeed, all mankind, except, perhaps, those who through habits of vice are lost to all feelings common to humanity, view it in this light, and strive to secure its possession. But the sentiments entertained of this virtue are nearly as various as the persons by whom it is sought. The different objects of pursuit, and the different modes of acquiring those objects, are so many evidences of the opinions of men respecting what is called wisdom. In fixing on their occupations, and in forming the plans by which they intend to pursue them, they consult the advice of this director, and would have it understood that they regulate their actions according to her counsels.—It would, however, be well if all persons acted wisely who fancy that they do so. How desirable and how delightful would it be to see all, in their various stations, guided by *true* wisdom in the performance of their respective duties! And how blessed, how much like heaven, would human life thus become! Many of its miseries would at once vanish away; and happiness, to a considerable extent, would become its distinguishing character. But how is it that such is not the case? for men generally act according to the ideas they have of wisdom.

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The defect lies here: they follow a wisdom which is their *own*; a wisdom which is foolishness, the suggestion of a perverted mind, and of a corrupt heart. In a heathen country this conduct might possibly find some palliation, but in a Christian land it admits of none. There is a wisdom revealed from above, and which may be acquired by all who pray and labour to attain it: it is the wisdom of the only wise God, in which there is no error, or deficiency: it is, like its Author, perfect. It is a wisdom that flowed from the fountain of knowledge, and its principles and properties are fixed and unalterable. Were men to acquaint themselves with this heavenly wisdom, and follow its directions, the state of the world, as just remarked, would present a very different aspect; society would undergo a surprising change, and would become completely new.—A Divine manifestation of any truth with which the happiness of mankind is connected, must be always deemed of the greatest value. A discovery of right and wrong, of wisdom and of folly, according to the true and unerring standard, the mind of the Omniscient, is what cannot be sufficiently appreciated. A gracious interposition of the Deity in this respect, prevents doubts and distractions, precludes the possibility of error, gives firmness and decision to the conduct, while it leaves the obstinately wicked without the shadow of excuse. But while it carries with it these advantages, it lays on those to whom it is vouchsafed proportionable responsibilities. It becomes

that there is only in truth an efficient operation of a sinking fund to the extent, as we have already said, of two millions and a half. As a remedy for this state of things, and unless we are content to proceed, in a time of profound peace, at so slow a rate of reduction, some system of large and productive taxation must be resorted to. It is this view of our financial condition which may prevent the funds from rising again to their former elevation, even after the present panic has subsided, and more especially as a loan, to the extent of twenty-five

millions, is currently spoken of as an expedient, if not a necessary measure of finance.

We shall conclude our observations on this subject with earnestly recommending it to our readers to do their utmost to dissipate the groundless alarm which has been sounded by ignorant, or designing men, respecting the effects of a measure which is not only wise in its principle, but, we are persuaded, will prove most beneficial in its operation to all classes of the community.

ANSWERS TO CORRESPONDENTS.

H.; ADELPHUS; M.; A CAMBRIDGE GRADUATE; F.; A FRIEND TO THE LIBERTY, AND A FOE TO THE LICENTIOUSNESS, OF THE PRESS; A——R; A FRIEND OF YOUTH; X. Y.; W. M.; N. G.; J. M. A.; J. E.; A. H.; and IONOTUS; have been received, and are under consideration.

CORNELIUS NEPOS's letter to Mr. Urban, sent to our Publisher (postage unpaid,) surely could not be intended for our work.

We are much obliged to EDINENSIS for his remarks, but have substantial reasons for not renewing the discussion to which his paper refers.

A correspondent requests us to correct a statement given in our volume for 1818, p. 809, relative to the Divinity Lectures at Westminster School. "They are read," he remarks, "according to the statutes of Westminster, in term time, by one of the Chapter to the King's Scholars. They are delivered from a prebendal stall by one of the Prebendaries. The boys are placed immediately under the lecturer, and it is not possible but that every one of them must hear what is actually delivered to them." Our correspondent will perceive that our statement referred to the pupils at large; his own, apparently, more immediately to the King's Scholars, though we are glad to take it, as we trust he means it, in its largest sense. Our correspondent adds—"With respect to the character of these lectures, those of the present Dean (Dr. Ireland) are before the public; and the Prebendary, who has since taken the office of Term Lecturer, has carefully endeavoured to do his duty, to fix attention, and to do good; nor has the labour in any instance been bestowed in vain."

We have looked out the papers of H. S., and left them at our Publisher's as desired.—Another correspondent, who requests the return of the copy of a letter sent to us in 1814, but of which he has lost the original, must be aware, that it is next to impossible for us, after so long a period, to comply with his desire, amidst the multiplicity of papers that crowd in upon us every month. Should we meet with it at any future time, it shall be returned. A third writer has set us to look over a year's correspondence for a paper, which we find was left at the place which he desired, several months since. We earnestly request that correspondents who wish for copies of their papers, in case of their not appearing in our pages, would retain a transcript at the time; as it is somewhat unreasonable to expect us, except in particular cases, to search through a voluminous correspondence for a single paper.

their duty to learn what the Divine mercy has revealed ; to receive with thankfulness the information it has communicated ; and implicitly to follow what it has enforced. No greater indignity can be offered to the Almighty than to neglect and despise his revealed will, or to prefer to it our own wisdom, by following the dictates of our own blind and depraved minds. If we desire to please the blessed and only Potentate, we must cultivate a knowledge of his word : if we are anxious to be truly wise both for this world and for that eternal one which is to follow it, we must consult the oracles of Heaven : if we really wish to be happy and to make others so, we must know and follow the unerring directions of him who is the God of wisdom, and must endeavour to point them out to our fellow-creatures, and to spread the knowledge of them throughout every branch of society.

But mere knowledge comprehends but one part of true wisdom : for we not unfrequently perceive that a knowing man is not always a wise one. It is true that wisdom includes knowledge, but it includes also something more. We have a heart as well as a mind ; affections as well as understanding. We may know our duty, and yet be overruled by our evil propensities, so as to neglect the practice of it. In order to be truly wise it is necessary not only to have our understanding divinely enlightened, but to obtain something that may influence the heart, something that may curb and restrain its sinful irregularities, and subject it to the control of the understanding so enlightened. What this is, it is not difficult for us who possess a Divine revelation to know : it is a consciousness of a Superior Being, of his character, greatness, and government, as revealed in sacred writ ; such a consciousness as will engender in the heart that feeling which the Scriptures denominate Fear, which is an impression that partakes of

every thing that a belief in a perfect and Almighty Sovereign is calculated to produce, by no means excluding those principles of love and gratitude which the Gospel so constantly enjoins as the motives of Christian conduct. Nothing into which this holy fear does not enter can effectually subdue the impetuositities and ebullitions of a sinful heart, put an end to confusion and disorder in society, and induce us on all occasions to comply with the demands of duty, and make us truly wise unto salvation. *Behold, the fear of the Lord, that is wisdom.*

Now we find that very different considerations usually influence the hearts and conduct of men. They are induced to duty, such as it is, by motives and ends that have no reference to a Superior Being : their spring of action is not connected with Heaven, but receives all its force and power exclusively from earth. Worldly interest, greatness, honour, and pleasure are their predominating and ruling principles. While means for the gratification of their natural propensities are afforded, there may be a partial, but no farther than a partial, observance of duty. The covetous man will do what is right, so far as it happens to be consistent with his own secular advantage. The ambitious will not be reluctant to perform what is good, and even to exercise acts of generosity and benevolence, provided his own name is thereby exalted. The man of pleasure will comply with the requisitions of duty as far as they do not interfere with the gratification of his vain and sinful propensities. All these may be, to a certain extent, useful members of the community ; but they are useful from no other motive than to serve their *own* ends, to satisfy their *own* selfishness and pride. Being governed by principles originating in, and terminating on, *self*, they become so contracted in their views, that they are not capable of acts of pure disinterestedness, of justice, or equity : they cannot extend be-

nefits farther than the boundaries of some one of their ruling lusts ; no spring but that which touches self in some way or other can produce action. It is owing to the prevalency of these principles that disputes, contentions, and wars arise ; that disaffection, discontent, and sedition disturb the peace of society ; that tyranny and oppression prevail ; that injustice and corrupt practices are witnessed : in a word, that misery is so common, and happiness is so rarely to be met with in the world. The reason of these effects is very evident : individual interest and gratification becoming the sole objects of desire and pursuit, inevitably lead to disunion and discord ; and these create jealousies, and rouse all the host of irritable passions ; and the ultimate result, except prevented by some superior force, is disorder, violence, and destruction. One party overcomes, gains his point, and is gratified ; the other is compelled to submit and to reap the fruit of his disappointment in silence. Both are rendered miserable ; the one by success, and the other by loss and misfortune. The prosperous is inflated, and his desire is strengthened by being fed ; and the stronger it becomes, the greater are its cravings, and the more unhappy it renders its subject. The unfortunate is made unhappy, his disappointed desire irritates his envy ; and the insolence of his enemy increases the evil, so that he becomes a prey to rancorous hatred, the very passion that predominates in the minds of wicked and condemned spirits. Such are the tendency and natural effect of selfish principles ; but there are many things in the course of events which retard their progress, and weaken their influence ; some of them counteract each other ; some of them remedy these evils, if not by a contrary, yet by a different operation ; and some are over-ruled, for the lasting benefit of the community,

by that invisible Hand that elicits good from evil.—The eradication of these principles is necessary for the permanent peace and happiness of mankind. As long as they continue in force, no universal union can be expected, no assurance for the performance of duty can be obtained, no uniform compliance with the directions of wisdom can be secured : for an exclusive or an excessive devotion to self is inconsistent with harmony and the promotion of general good ; to do right in the present state of things is not always for our worldly interest ; and to follow what *true* wisdom teaches, is seldom congenial to a selfish heart. In order to produce union there must be one standard of duty, fixed and universally observed ; and one interest acknowledged and universally promoted. But where is that standard, and what is that interest ? Blessed be God, we are not at a loss for an answer. The universal, fixed, unchangeable, and unerring standard, is the revealed will of the Omniscient ; the one general, and paramount interest, is the glory of his name in the improvement, comfort, and present and eternal happiness of his creatures.

To render obedience a duty, there must be a superior ; and to enforce it, there must be authority. Now the more exalted the superior, and the higher the authority, the greater is the security for its performance. The exalted stations allotted to persons in authority, and the power vested in them, both by Divine appointment and by human consent, are, no doubt, considerable in their influence : they justly and deservedly exercise no slight degree of control over the conduct of men ; but it is such a control as, in its utmost extent, is limited and confined. The authority which one man has over another extends no farther than the boundaries of this short life. The sanctions of human laws are only temporary. Hence their weakness and

insufficiency. To set duty in its strongest light, and to exhibit it in its most imperative demands, He who is higher than the highest must be introduced; and to enforce effectually its observance, a reference must be had to an authority which can neither be evaded nor resisted—the authority of Him who made and preserves us, and who is to determine our everlasting condition. Temporary benefits and punishments are, doubtless, powerful inducements to obedience, and tend to prevent disorder and confusion; but they are nothing when compared to those that are commensurate in duration with eternity. The allurements of interest and the sword of power may at times be effectual; at least as far as the outward action is concerned; but there are occasions on which they are too weak to exert any influence. Nothing can control the heart under *every* difficulty and temptation, but the greatness and the presence of Him who can reward beyond the grave, who can recompense the righteous with eternal glory, and cast both the body and soul of the wicked into everlasting destruction.

The *fear of the Lord* is the only sure remedy for all the evils and disorders which disturb the tranquillity, and dissolve the bonds of society: it is the only safeguard of peace and subordination. Without this fear predominating in the heart, we can expect neither the higher nor the lower orders of the community rightly and regularly to perform their duty. Infidels boast of their system as productive of good to mankind; but their boast is vain and presumptuous. Their code, on the very face of it, falsifies their pretensions. For can that which separates the creature from his Creator—can that which denies the responsibility of man to a holy and righteous God—can that which attempts to wrest the heart from the salutary control of an Almighty Power, be productive of una-

nimity and concord? Nay, rather, does it not naturally lead to disorder and confusion? Much, indeed, was said some time since, by the propagators of this system, respecting its beneficial tendency; and some proofs have been brought forward to substantiate their assertions; but nothing to the purpose. We may well account for all that has been adduced. Ambition may, at times, produce wonderful effects: but its efforts are not generally of long continuance; they soon fail; and time brings to light its weakness and its folly. While prosperity continues, while there are not many hardships to be undergone, whatever our views may be as to a Superior Being, there may not be much encroachment on the public tranquillity, especially when we connect with this, the care and diligence which the novelty of a system and a concern for its reputation, usually instil into the spirit of its inventors and conductors. But if we would see the natural effects of an avowed disbelief in a God, let us read the history of a neighbouring nation, in which he was publicly denied and insulted, and in which the abettors of the doctrine acted in perfect consistency with such a denial. They followed the propensities of their own hearts without any restraint; evidently proving by their actions that they had not the least trace of a belief that they should hereafter be called to an account for them. But a public denial of God is not necessary in order to constitute an infidel. Many, under the mask of a Christian profession, live as if there was no God: they shew no respect or regard for him; his fear is not in their hearts. What is the general character of our public delinquents who call for the exercise and visitation of the law? Are they not such as “have not the fear of God before their eyes?” They differ not in principle from professed infidels. They have excluded God from their thoughts; they act as if there

were no such Being to notice their deeds or punish their crimes. Being tempted to satisfy their dishonest and rapacious desires, under an expectation of concealment and impunity from men, they add to this a total forgetfulness of that eye which seeth in secret, of that ear which hears the very whispers of the heart, of that Almighty hand whose grasps cannot be evaded, of that *God who shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.* (Eccl. xii. 14.)

Religion, indeed, has often suffered by the misconduct of some real, but for the most part of false, friends. Under pretence of devotedness to its service, an infidel heart has not unfrequently accomplished its design; and unhappily there have never been wanting those who impute to Christianity itself the worst of its abuses. But whatever blame may attach to any of its professors, it is not equitable to attribute their faults to the system itself, except those faults can be proved to have been taught by its doctrines, or encouraged as a part of the practice which it enforces. Wherever the Gospel is correctly known, and cordially loved, it invariably produces the wholesome fruits of righteousness. It contains every thing necessary to be known in order to shew what is right, and to induce us to its performance. It reveals a perfect rule of conduct, it enforces obedience by the highest authority; it derives its motives from heaven and from earth; its sanctions are in the highest degree awful and tremendous; it includes all the boasted advantages of natural religion, and adds to them others of infinitely more value and importance. What can infidelity do for the peace and happiness of man, in comparison with a religion like this? Or rather, as it might be unanswerably asked, what evils can infidelity do, which this religion, when properly in exercise, is not sufficient to remedy?

A difficulty, however, may occur to some minds as to the truth of its efficacy, from a review of the real state of the Christian world. Notwithstanding all our religious advantages, and the extension of knowledge and Divine truth, vice and wickedness are still awfully prevalent; and even crimes of the blackest hue are daringly and unblushingly committed. The enemy may insultingly ask, Where is your boasted religion? And the weak in the faith may be led to doubt its truth or its power. But upon due examination it will be found that though religious knowledge has, especially of late years, made great progress, yet there still prevails an awful ignorance of Divine truth in many places, among all classes of the community. With regard to the poor, it may be that the generality are instructed in the arts of writing and of reading; but this is but a small step towards the acquisition of religious truth. The knowledge of that God whom we are to fear, is a science which though capable of being attained through the Divine assistance equally by all, is yet to be learned by diligence and instruction. Very many are in name Christians, without knowing what Christianity is; without being acquainted either with its doctrines, its principles, or its duties. And how can such be expected to fear God, of whom they are ignorant? In reference to the poor, owing to their great ignorance of the nature and requisitions of the Christian faith, the state of morals among them is extremely low; many of them understand no more of the real principles of our religion than the very heathens. The root of the evil (I mean as far as outward means are concerned) is evident: it results from a want of a regular course of religious education. It is, however, consoling to see that attempts are now made to remove this evil. But great ignorance of religious truth is

not confined to the lower ranks of life; it extends to *every* rank. While other sciences are cultivated with great assiduity and application, the Divine science, the most pure, the most sublime, the most beneficial and suitable to man, is too often neglected and deemed unworthy of attention. While those that pertain to the present life are acquired with great care and labour, that which regards the invisible and eternal world, and that future life which never ends, is too often left unknown. There are many even in the highest ranks of the respectable part of the community, who in other respects are well informed, yet are miserably ignorant as to the most momentous truths of Divine Revelation. They consider themselves Christians; and yet they know not why they are so, and possess no legitimate claim to that distinction. *They know not God*; hence their impiety, hence their neglect of religious duties, and hence their manifest disregard for *Him* that ought to be feared. How different would be the conduct of all in every rank, if they were of the same opinion with the son of Sirach, when he said, *Whether he be rich, noble, or poor, their glory is the fear of the Lord.* (Eccl. x. 22.)

It must be remembered that spiritual ignorance is not a state of mind the best calculated for the patient endurance of evils. Our country has had lately to encounter arduous difficulties; difficulties which have pressed heavily on almost all stations of life. The sufferings of the poor have been and are still considerable. Can we then wonder that individuals thus circumstanced, if destitute of the principles of religion, and without the fear of God and knowledge of a Saviour, which would lead them to suffer any evil rather than commit sin, should follow their own inclinations, and, being straitened in their temporal circumstances, give way to temptation, and run from

one excess to another, till they grow regardless of their character and even of their liberty and lives?

But in order to come to the core of the evil, another point must be mentioned. Where there are no good principles, the way is open for the reception of bad ones; and in these times there are not wanting those who spread such principles with great diligence. In former ages attempts to promote infidelity, to create discontent, and subvert civil order, were principally confined to the middle and higher ranks of the community; but now the mode of attack is changed. Despairing of success in other quarters, the abettors of infidelity and sedition have lately directed their poisonous darts in an especial manner to the least enlightened classes of society. Having found many of the poor in distress, they roused and irritated their feelings by endeavouring to persuade them that all their difficulties and sufferings proceeded from the misconduct of others; and, not content with this, they held out to them prospects of deliverance; and in a manner promised them plenty and happiness, if they would undertake the subversion of the state. Being aware that religion was not favourable to the promotion of their system, they endeavoured upon all occasions to erase it altogether from the minds of their followers. In some they found but few, or scarcely any, traces of it, and easily succeeded in their purpose. This being accomplished, they infused into their minds ideas the most erroneous, and most dangerous to the well-being and happiness of man, and infuriated their passions by the most extravagant and fallacious representations. What can be said of such men;—men, who having found a portion of their fellow-creatures in distress, and in a comparative state of ignorance, instead of extending relief to them, did what they could to make them more

miserable, and endeavoured even to persuade them to consider charity as a crime?

It must be allowed that some facility has been given to the plans and intentions of those to whom the allusion is made, by the knowledge of reading now possessed by most persons even in the lowest rank of life. To be able merely to read without religious instruction is so far from being always of any real advantage to the poor in the present state of things, that it often becomes a source of incalculable evil. This cannot fail to appear evident, when it is taken into the account how widely diffused are publications which oppose every good principle and every honest feeling, and how prone human nature is to every thing that flatters its pride and countenances its corruption. Knowledge is not necessarily beneficial; its profitableness depends on its nature and quality. To know that which is good is useful; but to know what is evil is often injurious, and indeed it is always so, except it be to avoid it. To supply an individual with an ability to read without directing him how to make his reading useful, is to give him a weapon which may prove of serious consequence to himself and others. Except religious principles be taught and inculcated, except the *fear of the Lord* be impressed on the mind, the education of the lower orders will only make them more open to the impositions of the discontented, and to the delusive sophisms of intriguing and designing men. With a free press, rather, I might say, with a licentious one, it is impossible to insist too much on the necessity of accompanying education with strictly religious instruction: it is impossible to be too careful to fortify the minds of the instructed against the virulent, inflammatory, and profane trash, which malignity to God and to the best interests of man, pours forth in poisonous and pestilential torrents on

this our otherwise highly favoured land. If the floodgates of infidelity be suffered to stand open, we must strengthen our barriers lest we be swept away by its overflowing streams. Let, then, the doctrines of the Gospel be faithfully taught; let the sovereignty and government of God be clearly unfolded; let his greatness, his holiness, his justice, his love, and his mercy as they are manifested in Christ Jesus, be fully explained; and let the day of judgment be brought to view, together with its most awful and infinitely important consequences, our everlasting misery or happiness;—let these things be instilled into the infant mind, and by the blessing of God, we shall succeed in impressing on the hearts of men the *fear of the Lord*, and shall establish a church against which the gates of hell shall not prevail.

To shew the benefits of religious instruction, how it operates even upon our present comfort and happiness, and upon the peace and improvement of society, and how much it is needed by all in every rank of life for the due performance of duty, would not be a very difficult task; but a few remarks only shall be adduced, relative more particularly to its benefits on the poor.

No one can deny that the condition of the poor is, generally speaking, attended with more hardships and sufferings than that of any other. But it is one that must exist in the present state of things: it is the appointment of God himself: *For the poor*, said Jehovah to the Israelites, *shall never cease out of the land*. In this more trying and less advantageous station, and themselves being fully aware of it, it is not an easy matter to render the poor resigned and contented with their lot. Indeed, nothing can fully effect this but religion. But a knowledge of God in Christ, and a belief in his merciful promises, do naturally produce not only submission, but a willing acquiescence in our present condition,

however afflictive. The prevailing consciousness that the Almighty "hath made of one blood all nations of men to dwell on all the face of the earth," and in wisdom and mercy "hath determined the times before appointed, and the bounds of their habitation," accompanied with a fear of losing the favour, and of incurring the displeasure, of our heavenly Father, and with a persuasion that he makes "all things work together for good to them that love him, and are the called according to his purpose," will raise a barrier against discontent and insubordination, which no opposing force can remove or destroy. Let the heart acknowledge the government of God, and feel itself interested in the blessings of redemption, and patience under present evils will necessarily follow. An essential principle in the motive to lawful obedience to the powers that be is the recognition of the Almighty as the universal Sovereign, and the Disposer of all events. The denial of him is also the principal source of disobedience. He that from Christian motives obeys lawful authority, obeys God at the same time, and owns his power; but he that refuses to obey such an authority, opposes the providence of the Almighty, and virtually denies his dominion. This is the view given of the subject in the word of Inspiration: "There is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." (Rom. xiii. 1, 2.)

Again; the view given us in Scripture of the present state of things, and of our future destination, is such as is most effectually calculated to produce contentment and submission. By misrepresenting the chief business of man in this world, and by shutting his eyes to futurity, the infidel greatly enhances the distresses of life: he makes our burdens more heavy, and our evils more intolerable,

He will have us to place all our happiness in the enjoyment of present things; and, as to a future state, he attempts to deprive us of any thing like a cheering hope, by involving it in the gloom of doubt and uncertainty. When all future prospects of happiness are thus taken away, it is very natural for man to be more solicitous for the present life; and, being persuaded there is no superintending power, he will not be very scrupulous as to the means of obtaining the objects of his desires. But a Christian is taught to view things in a very different light: he regards this life as a state of probation, a state in which his principal business, and comparatively his only concern, is to make preparation for another. He is charged not to lay up treasures on earth, nor to set his affections on things below. He is to consider his life in this world as a pilgrimage, a short journey to eternity. He is, moreover, told, that faithfulness to his heavenly Sovereign, and a compliance with his will in the midst of evils, opposition, and sufferings, is but preparative to an everlasting rest, an eternal weight of glory. The representation given to him of the next world, contrasted with the present, is in the highest degree cheering. This life is short—it is but a span: the ages of the life to come have no end. The evils of our present state are soon over, and are comparatively light: the enjoyments of the next are eternal, and inconceivably great. And what can be imagined that will have a stronger tendency to promote contentment and resignation under the pressure of adversity and trouble, than this view of our present and future state? From such a view the real Christian is enabled to say with the Apostle, *None of these things move me, neither count I my life dear to me, so that I may finish my course with joy.* (Acts xx. 24.)

There is another consideration also, which must not be omitted. The

Gospel dignifies the service and occupation of even the lowest. It estimates our services, not by their greatness or smallness, but by the principle from which they spring. There are particular branches of duty belonging to every situation.—Some are of greater benefit and importance to our fellow-creatures.—But what makes the difference in the sight of God, is the manner in which they are performed. The most honourable duty, and that which involves the greatest consequence to the present and eternal interests of man, will not be acceptable to God, except it be executed from motives of faith and love. But the humblest duty, the lowest service, that man is called to perform in the most depressed stations of life, if done from those principles—even a cup of cold water given to a disciple *in the name of a disciple*—shall not lose its reward. This is the light also in which the Apostle places the subject: when speaking to servants, he says, *Whatever ye do, do it heartily as to the Lord, and not unto men: knowing, that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.* (Col. iii. 23, 24.)

Several other things might be mentioned to elucidate and confirm the position that has been laid down. But enough has surely been said to shew that we cannot set too high a value on religious instruction, as it bears on the present and future comfort, peace, and happiness of the lower orders of society.

But the *fear of the Lord*, as before observed, is beneficial not only to one rank in life, but to every rank; and before we can expect any thing like universal happiness, this fear must penetrate into every heart, and spread throughout every branch of the community. For nothing else will infallibly direct us to act wisely for time and for eternity. No superior but the Almighty is sufficiently ele-

vated to command universal regard and submission; no authority but His possesses the ability and power to controul the hearts as well as the actions of men; and no dominion but his extends to another life, and can command eternity to vindicate its claims. Whatever be the stations we occupy, or the duties we are called upon to perform, let the *fear of the Lord* reign in our hearts; let us never dare to offend Him, always remembering that solemn day, when a strict account of our thoughts, words, and actions must be given; and when *he will render to every man according to his deeds; to them who by patient continuance in well doing, seek for glory and honour and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; but glory, honour, and peace, to every man that worketh good; for there is no respect of persons with God.* (Rom. ii. 6—11.)

To the Editor of the Christian Observer.

It gave me pleasure, lately, in looking into "Smith's Theory of Moral Sentiments," to observe that he has not in that work, as far as I perceive, countenanced the atheistical proceeding so common in these days, and referred to in your Review of Mr. Rennel's pamphlet, of dethroning God from the government of the world, and substituting in his place such "phantoms" as the "law of nature," "vital properties," "energies of the mind," &c. He speaks of the "goodness," the "wisdom," the "providence of God," and the "intercession and atonement," of our Saviour, with a propriety and seriousness which few readers would look for in the pages of the friend and admirer of Hume. Smith, indeed, in consequence of his unhappy

intimacy with that sceptical philosopher, has been, by many persons not well acquainted with his writings, gratuitously noted down as tinctured with the same infidel principles: whereas the work I have mentioned contains sentiments calculated, not only to discountenance this idea, but even to raise him much higher in the scale of orthodoxy, than many whose claims to that honourable characteristic have been less questioned.

As many of your readers may not remember the passages to which I refer, or have the work at hand to consult, I would transcribe two or three which will, I think, confirm the opinion I have advanced.

A. H.

"When the general rules which determine the merit and demerit of actions come thus to be regarded as the laws of an all-powerful Being, who watches over our conduct, and who, in a life to come, will reward the observance and punish the breach of them, they necessarily acquire a new sacredness from this consideration. That our regard to the will of the Deity ought to be the supreme rule of our conduct, can be doubted of by nobody that believes his existence. The very thought of disobedience seems to involve in it the most shocking impropriety. How vain, how absurd would it be for man, either to oppose or to neglect the commands that were laid upon him by Infinite Wisdom and Infinite Power! How unnatural, how impiously ungrateful, not to reverence the precepts that were prescribed to him by the infinite goodness of the Creator, even though no punishment was to follow their violation. The sense of propriety is here too well supported by the strongest motives of self-interest.—The idea that, however, we may escape the observation of man, or be placed above the reach of human

punishment, yet we are always acting under the eye of, and exposed to the punishment of God, the great avenger of injustice, is a motive capable of restraining the most head-strong passions, with those at least, who, by constant reflection, have rendered it familiar to them.

"It is in this manner that religion enforces the natural sense of duty: and hence it is that mankind in general are disposed to place great confidence in the probity of those who seem deeply impressed with religious sentiments. Such persons, they imagine, act under an additional tie, besides those which regulate the conduct of other men. The regard to the propriety of action, as well as to reputation—the regard to the applause of his own breast, as well as to that of others—are motives which they suppose have the same influence over the religious man, as the man of the world. But the former lies under another restraint, and never acts deliberately, but as in the presence of that Great Superior who is finally to recompense him according to his deeds. A greater trust is reposed, on this account, in the regularity and exactness of his conduct. And wherever the natural principles of religion are not corrupted by the factious and party zeal of some worthless cabal; wherever the first duty which it requires is to fulfil all the obligations of morality; wherever men are not taught to observe frivolous observances, as more immediate duties of religion than acts of justice and beneficence, and to imagine that by sacrifices and ceremonies, and vain supplications, they can bargain with the Deity for fraud and perfidy and violence; the world undoubtedly judges right in this respect, and justly places a double confidence in the rectitude of the religious man's behaviour." *Moral Sentiments of the Sense of Duty.*—Part iii. end of chap. 4.

“That the Deity loves virtue and hates vice, as a voluptuous man loves riches and hates poverty; not for their own sakes, but for the effects they tend to produce; that he loves the one only because it promotes the happiness of society, which his benevolence prompts him to desire; and that he hates the other, only because it occasions the misery of mankind, which the same divine quality renders the object of his aversion; is not the doctrine of untaught nature, but of an artificial refinement of reason and philosophy. Our untaught natural sentiments all prompt us to believe, that as perfect virtue is supposed necessarily to appear to the Deity, as it does to us, for its own sake, and without any further view, the natural and proper object of love and reward, so must vice, of hatred and punishment. That the gods neither resent nor hurt, was the general maxim of all the different sects of the ancient philosophy: and if by resenting be understood that violent and disorderly perturbation which often distracts and confounds the human breast; or if by hurting be understood, the doing mischief wantonly, and without regard to propriety and justice; such weakness is undoubtedly unworthy of the Divine perfection. But if it be meant, that vice does not appear to the Deity to be, for its own sake, the object of abhorrence and aversion, and what, for its own sake, it is fit and right should be punished, the truth of this maxim seems very repugnant to some very natural feelings. If we consult our natural feelings, we are apt to fear lest, before the holiness of God, vice should appear more worthy of punishment than the weakness and imperfection of human virtue can ever seem to be of reward. Man, when about to appear before a Being of infinite perfection, can feel but little confidence in his own merit, or in the imperfect propriety of his own conduct. In the pre-

sence of his fellow-creatures, he may even justly elevate himself, and may often have reason to think highly of his own character and conduct, compared to the still greater imperfection of theirs. But the case is quite different when about to appear before his infinite Creator. To such a Being, he fears that his littleness and weakness can scarcely ever appear the proper object either of esteem or of reward. But he can easily conceive, how the numberless violations of duty, of which he has been guilty, should render him the proper object of aversion and punishment; and he thinks he can see no reason why the Divine indignation should not be let loose without any restraint, upon so vile an insect as he imagines that he himself must appear to be. If he should still hope for happiness, he suspects he cannot demand it from the justice, but that he must entreat it from the mercy, of God. Repentance, sorrow, humiliation, contrition, at the thought of his past conduct, seem, upon this account, the sentiments which become him, and to be the only means which he has left for appeasing that wrath which he knows he has justly provoked. He even distrusts the efficacy of all these, and naturally fears lest the wisdom of God should not, like the weakness of man, be prevailed upon to spare the crime, by the most importunate lamentations of the criminal. Some other intercession, some other sacrifice, some other atonement, he imagines, must be made for him, beyond what he himself is capable of making, before the purity of the Divine justice can be reconciled to his manifold offences. The doctrines of revelation coincide, in every respect, with those original anticipations of nature; and as they teach us how little we can depend upon the imperfection of our own virtue, so they shew us, at the same time, that the most powerful Intercession has been made, and that the most dreadful

Atonement has been paid for our manifold transgressions and iniquities."—*Theory of Merit and Demerit.* Part ii. latter part of second section.

To the Editor of the Christian Observer.

I HAVE been much surprised with arguments which I have lately heard brought forward, and that by men who ought to have known better, against the right of a Christian legislature to draw upon the public purse for religious purposes. We all well remember when the author of "the Legend of the Velvet Cushion," told us most unblushingly, that if a man chose to preach against the Being of a God on Westminster Bridge, the police, in a free country, would have no right to interfere. I have lately heard a similar argument relative to the decent observation of the Sabbath-day; but the subject which has of late most forcibly elicited this sort of remark, is the parliamentary grant of last session for building and enlarging churches. The arguments which have been urged on the other side, I have known several times met with the observation "Look at America: there is a truly *free government*: the United States have no ecclesiastical establishments: *they* allow of no taxes for religious purposes; so that the pretended *necessity* of such institutions is disproved, in point of fact, by the example of one of the most powerful and prosperous nations in the world."

To this argument I shall not oppose a variety of reasons, which will readily occur upon a due survey of the question; nor will I urge what I conceive is fully capable of proof, that America itself has deeply suffered for want of an established religion; but I will simply adduce, first, the opinion of the first and greatest President of the United States himself, respecting the necessity of religion in a free government; and, se-

condly, shew that even the United States have repeatedly felt it their duty to do, in point of fact, what our factious and democratical writers so vehemently condemn. In his address to the Governors of the several States, on resigning the chief command of the Army of the Revolution, General Washington observes:

"I now make it my most earnest prayer that God would have you, and the state over which you preside, in his most holy keeping; that he would most graciously be pleased to dispose us all, 'to do justice, love mercy,' and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion, and without a humble imitation of whose example in these things, we can never hope to be a happy nation."

In his memorable inaugural address, as President of the United States, to the Senate and House of Representatives, he says:

"There is no truth more thoroughly established than that there exists, in the economy and course of nature, an indissoluble union between virtue and happiness, between duty and advantage; between the genuine maxims of an honest and magnanimous policy, and the solid reward of public prosperity and felicity; and that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself has ordained."

In his last address to the people of the United States, on declining a reelection to the office of Chief Magistrate of the Union, he observes:

"Of all dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labour to subvert these great pillars of human happiness, these firmest props of the duties of

men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connexions with private and public felicity. Let it simply be asked, where is the security for property, for reputation, or for life, if a sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice. And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of a refined education on minds of a peculiar structure reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

" 'Tis substantially true that virtue or morality is the necessary spring of popular governments. The rule extends with more or less force to every species of government. Who that is a sincere friend to it, can look with indifference upon attempts to shake the foundations of the fabric?

" Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."

What will our anti-Christian writers, who are such admirers of America, say to the following items in the estimate of the Secretary of the Treasury, for 1817.

<i>Navy.</i>	
12 Chaplains, 40 dollars per month,	
pay and rations,	6,855
2 Chaplains to Congress,	1,000
	<hr/>
Dollars	7,855
<i>Army.</i>	
4 Brigade Chaplains' compensation,	2,400
subsistence,	1,168
forage,	1,152
	<hr/>
Dollars	4,720

In the laws of the United States,

chapter 187 (An Act for the better Regulation of the Navy of the United States,) it is enacted (section i. article 2.) that "the commanders of all ships and vessels in the navy, having chaplains on board, shall take care that Divine service be performed in a solemn, orderly, and reverent manner, twice a day, and a sermon preached on Sunday, unless bad weather or other extraordinary accidents prevent it; and that they cause all, or as many of the ship's company as can be spared from duty, to attend at every performance of the worship of Almighty God." By article 3, "any officer or other person in the Navy who shall be guilty of fraud, profane swearing, drunkenness, or other scandalous conduct, tending to the destruction of good morals, shall, if an officer, be cashiered, or suffer such other punishment as a court martial shall adjudge;—if a private, shall be put in irons, or flogged, at the discretion of the captain, not exceeding 12 lashes; but if the offence require severe punishment, he shall be tried by a court-martial, and suffer such punishment as a court shall inflict."

By the "Act for establishing Rules and Articles for the Government of the Armies of the United States," (chapter 20. vol. iv. p. 14,) by article 2, "it is earnestly recommended to all officers and soldiers diligently to attend Divine service; and all officers who shall behave indecently, or irreverently, at any place of Divine worship, shall, if commissioned officers, be brought before a general court-martial, there to be publicly and severely reprimanded by the president. If non-commissioned officers or soldiers, every person so offending shall, for his first offence, forfeit one sixth of a dollar, to be deducted out of his next pay. For the second offence he shall not only forfeit a like sum, but be confined twenty-four hours; and for every like offence shall suffer and pay in like manner."—By article 3, "any non-commissioned officer or soldier, who

shall use any profane oath or execration, shall incur the penalties expressed in the foregoing article, and a commissioned officer shall for every such offence forfeit and pay one dollar."

After this specimen of the laws of the United States, I hope we shall not hear so much of the intolerance of punishing offences against religion; or be told so often that the efforts of benevolent individuals in suppressing vice, would not be tolerated in "a truly free country."

S. W.

FAMILY SERMONS. No. CXXVI.

Gen. xlii. 36.—*And Jacob their father said unto them, Me ye have bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me.*

THE history of Joseph may be considered as perhaps the most minute and beautiful illustration of the doctrine of a Divine Providence on record. In almost every step of his eventful life we behold the hand of the Almighty as it were visibly displayed, and learn to acknowledge the important truth, that "Verily there is a God that judgeth in the earth."

This great doctrine, we might conceive, needs little proof; for if God made the world, it would be strange indeed to suppose he does not govern it. He is a Pilot at the helm of the universe, directing it by his wisdom and his power; or, rather, he is the Supreme Monarch, sitting on the throne of heaven his dwelling-place, and "doing according to his will in the army of heaven and among the inhabitants of the earth; so that none can stay his hand, or say unto him, What doest thou?" Secondary causes are but his agents; "fire and hail, snow and vapour, stormy wind fulfil his word." "He upholdeth all things by the word of his power;" and so minute is his inspection, as

well as so universal his control, that "not a sparrow falls to the ground without our heavenly Father's notice." Even inanimate nature owns the providence of God. He stretches his dominion to the very extremities of creation; for "he maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: he calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is his name."

These considerations forcibly bring before us the wisdom, the power, and the majesty of the Almighty; but the Divine attribute more immediately conspicuous in the history from which the text is taken is his goodness. Never was the merciful nature of the Divine Providence more strikingly recorded than in that narrative. The verse before us would indeed seem at first sight to intimate the contrary. It is the language of Jacob bereaved of two of his children, and dreading the loss of a third—his beloved Benjamin, the child of his old age. But a view of the whole narrative shews, that even "in the midst of judgment God remembers mercy;" and by his unerring, though unseen, wisdom, maketh "all things work together for good to them that love him, to them that are the called according to his purpose."

I shall, first, endeavour to shew, that God arranges his dispensations, even when apparently adverse, for the real benefit of his people;

Secondly, inquire why it is that, like Jacob, we are so often inclined to murmur under them;

And, thirdly, point out some of the reasons why a different spirit ought to be cultivated.

In illustrating the first of these points, it is only necessary to consider the history of which the words of the text form a part. Every circumstance seemed calculated to aggravate the patriarch's affliction. His

beloved son Joseph is lost, and his garment dipped in blood is brought to the tender parent, who naturally conjectures that he has been slain by wild beasts, a circumstance not unfrequent in the country where the scene occurred. To add to the patriarch's distress famine falls upon his household, so that he is obliged to send his sons a perilous journey to a distant land for food. Arriving in Egypt, they are roughly entreated, and put in ward three days. On their liberation, one of them is retained as a hostage to secure the coming of his brother Benjamin. Returning on their journey homeward, they find their money in their sacks; so that it became unsafe to go back to Egypt in case of future necessity, besides that the life of the brother whom they had left behind was thus, to all appearance, exposed to danger. But the most afflicting intelligence to the aged parent was the necessity of sending Benjamin to the governor of Egypt. It was then that he broke out in the impassioned language of the text, "Me ye have bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me."

What a painful aspect had these affairs! Well may the Scriptures affirm, "Verily thou art a God that hidest thyself, O God of Israel the Saviour!" Yet amidst all, the hand of Providence was directing the most afflicting events of the history to a happy termination. Joseph and Simeon were still alive. The sun was about to burst upon the gloomy scene, and to dispel every cloud; the lost child is restored; his brethren are affectionately provided for; Simeon is released; so that "the spirit of Jacob their father revived," and he was constrained, in the language of joy and gratitude, to exclaim, "It is enough: Joseph my son is yet alive: I will go and see him before I die."

Now there is no reason to doubt that the Providence of God is always as truly, though not as conspicuously, employed in the guidance of human affairs, as in the history of Joseph. Various other narratives of Scripture afford visible indications of his hand; and, indeed, the whole of Divine Revelation is eminently intended to impress us with a sense of his providential superintendence, and to shew us that his government is directed for the benefit of his people.

Secondly, Such being the case, let us next proceed to inquire why it is that, like Jacob, we are so often inclined to murmur under the events of God's providence. The causes of this disposition may be usually traced to ignorance or unbelief. In looking at an afflicting dispensation, we exclaim with the patriarch, "All these things are against me!" forgetting that God can include even these painful inflictions among the "all things that work together for good to them that love him." Outward occurrences, it is true, may be distressing; but amidst all, the eye of Faith will look higher than the present scene; and her language will be, "Truly God is good to Israel, even to such as are of a perfect heart." We do not know enough of the love, and the faithfulness, and the wisdom of God; we do not sufficiently study his character, or consider how his attributes mercifully combine for the benefit of his servants. And even where our knowledge is sufficiently perfect to suggest these conclusions, our faith is often too weak to derive the comfort which they are calculated to promote. We do not place in our Father which is in heaven even the confidence which we often give to an earthly friend. We are slow of heart to believe all that prophets, and apostles, and holy men of old have recorded on this subject. We can trust the Almighty only while we can perceive the evident tendency of his providential arrangements;

but the moment they become apparently adverse, our faith too often sinks, and we begin to murmur, where, perhaps, if we knew all, we had most reason to "rejoice and be exceeding glad." We forget, also, that the administrator of God's government is that blessed Saviour who died for us and rose again, and who still liveth to make intercession on our behalf. To him was all power given in heaven and on earth; and we have reason to rejoice that he is a High Priest who can be touched with the feeling of our infirmities, and who will not suffer our faith to be tempted in this point beyond what we are able to bear, but will so arrange the events of Providence, that sooner or later, either in this world or another, we shall have cause to exclaim, with earnest gratitude, "Surely goodness and mercy have followed me all the days of my life."

In considering the events of Providence we should never forget that "we see but in part." We have no power of forming a true judgment of the full extent of any one circumstance, except by taking into our calculation the goodness and wisdom of Him who is the Supreme Director of all things. In dealing towards us the Almighty sometimes seems to act, as it were, by contraries: he wounds, that he may heal; he kills, that he may make alive. But at the time of the infliction we cannot always perceive this gracious intention. When, for example, God sends upon an individual a variety of troubles, he is not, perhaps, aware at the moment that those afflictions are to be the means of bringing him to a knowledge of salvation; that they are intended to plough up the rocky ground of the heart, and to prepare it for the reception of the spiritual seed of eternal life. Yet this is no unusual mode of operation with our gracious Creator. He deprives us of false satisfactions, in order to give us the true. He tears from us earthly comforts, to

draw us to himself. Affliction is the school in which he frequently disciplines his faithful servants, in order to shew them what is in their hearts, and to increase in them every Christian grace and virtue. God sometimes conceals the light of his countenance, to render it more valued and more eagerly sought for. "The backslider in heart is filled with his own ways;" in order to teach him the folly and ingratitude of forsaking God, and to render his evil course displeasing even to himself. The world is suffered to disappoint us: this is to render heaven more delightful, and to raise the affections of the sufferer towards higher and more enduring possessions. Among the spirits of the just made perfect, who now surround the Eternal Throne, very many would, doubtless, acknowledge that it was some afflictive dispensation of Providence that first led them to serious reflection respecting their eternal welfare, and was thus eventually overruled by an unerring Hand for their salvation. Yet at the moment of the infliction they were probably ignorant of its gracious design, and could, perhaps, see in it nothing but what was penal. They, perhaps, murmured at their lot, and thought, like Jacob, that all those things were against them. But no sooner was their ignorance dispelled and their faith sufficiently matured than they found reason to bless God who bringeth good out of evil, and often renders his most painful inflictions the medium of eternal benefit to the souls of his creatures.

Thirdly, Having thus seen that it is our ignorance or want of faith that makes us so often view the afflictive dispensations of Divine Providence as adverse and severe, let us examine why we ought to form a contrary conclusion. The principal reason, and one fully sufficient, is the Word of God himself. He constantly represents himself to

us as a gracious and merciful parent, who willeth not the death of a sinner, but rather that he turn from his wickedness and live. "God is love;" and whatever may be our narrow views of a small part of his dispensations, which is all that we can see, and even that but imperfectly, his great attribute remains unaltered.—He is the unseen Friend, and Guide, and Protector of his people, at the worst of seasons and amidst the most afflictive events. If, as Scripture informs us, "God is gracious unto every man, and his mercy is over all his works," how much more must this be the case as respects his faithful people? Having "delivered his own Son for us all, shall he not with him also freely give us all things?" Has he not expressly told us, that "Godliness is profitable for all things, having the promise of the life that now is as well as of that which is to come?" Has he not graciously promised that neither "tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword shall separate us from the love of Christ?" And if such be the fact, ought we not to endeavour to believe that it is so, and to derive the comfort which flows from it?

There may be many wise reasons for suffering afflictions to fall upon the righteous, but none of them are inconsistent with the attribute of the Divine love. In the case, for example, of Jacob, how conspicuously was the glory of God exhibited in the events which befel him, and how much spiritual benefit may we not reasonably conclude accrued to him from the dispensation! Adverse events try our spiritual graces: they strengthen and mature our character; they lead us from the world to God. Hence St. Paul was able to "glory in tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope." The Israelites met with many adverse events in the

wilderness; they had to contend with numerous difficulties; and oftentimes, under the pressure of affliction, they murmured against Jehovah, and thought his dispensation severe and unmerciful. But at length he revealed to them by his servant, the secret motive of his conduct towards them; "Thou shalt remember all the way which the Lord thy God led thee these forty years, to humble thee, and to prove thee, and to know what is in thine heart, whether thou wouldest keep his commandments or not." Thus they perceived, when duly enlightened by knowledge, and influenced by faith, that the events of God's providence were connected with their spiritual welfare, and were intended as means of grace to perfect their sanctification. Indeed, nothing has usually a more blessed effect upon a servant of God than the apparently adverse events of life: they lead him to more frequent prayer; they deaden his eagerness for the world; they render mercies doubly valuable; valuable in themselves, and valuable by contrast; they are like the discords in music, that give sweeter effect to the melody and harmony of the piece.

There are, then, many and powerful reasons why very different conclusions should be formed respecting the Divine inflictions, from those which we are apt to cherish when suffering under them. We should learn to view God as a merciful Father, who does not chide willingly or without reason; and in full confidence in his mercy, no less than in his wisdom and his power, should commit ourselves to him as a faithful Creator, "submitting ourselves wholly to his holy will and pleasure, and studying to serve him in righteousness and true holiness all the days of our lives."

It will not, perhaps, be necessary from the foregoing remarks to point out any particular inferences. The whole subject leads to practical les-

sons of great importance in rendering us humble in prosperity and resigned in adversity. It shews the duty of trusting to the love and wisdom of God to choose for us better than we could choose for ourselves, and to render his providential transactions towards us conducive to our spiritual and eternal welfare.

But there is one point of the utmost consequence to notice, and without which we might be in danger of wresting this most useful and animating doctrine to our own destruction; namely, the persons for whom all things thus work together for good. Had a wicked man said, in the language of Jacob, "All these things are against me," his words would have been true in the most awful sense; for "there is no peace, saith my God, to the wicked." With such, temporal afflictions are not softened by the reflection that they flow from the hand of a tender Parent, who in the midst of judgment remembers mercy. On the contrary, the wicked can only look upon their temporal afflictions as marks of the Divine displeasure, and as anticipations of those never-ending judgments which are reserved for the impenitent in a future world.

It is, then, of great importance to inquire what is our character before God. Are we his children, being adopted into his family and under the salutary correction of his fatherly love; or are we in a state of rebellion against him, and exposed to his unmitigated wrath? In the one aspect, all the inflictions of Providence will appear to us as salutary and merciful; in the other, they are indicative of the displeasure of a justly offended God, who is angry with the wicked every day. In order, then, to meet with satisfaction the events of Providence, we ought to know that the God who directs all things, is our friend. By nature we have deprived ourselves of this inestimable blessing through our sins. We need, therefore, a new

heart: we must repent of those sins, and place our trust in that blessed Saviour who died for them. Being then justified by faith, we shall have peace with God, and all the events of his providence will tend to our welfare. They may not, indeed, be always agreeable to our wishes; but they will be such as he who knows us better than we know ourselves, sees to be fittest for our benefit. Let us, then, acquaint ourselves with God and be at peace; let us cherish a spirit of faith and love towards our Redeemer; remembering that if God is for us, none can be against us; and that if possessed of his favour, and living under the guidance of his Holy Spirit, come what may, we shall be safe for an eternal world.

To the Editor of the Christian Observer.

I FULLY agree with your correspondents who have answered SCRUTATOR, and am anxious that the same measure of justice which has been done by them to the Old Testament saints should be extended to the twelve Apostles of our Lord. Surely *they* were not less instructed or enlightened than their predecessors; yet we find the most orthodox writers continually using language respecting them, which when employed by Scrutator respecting their forefathers, is considered highly reprehensible, and of a Socinian aspect. Even that justly revered and eminently pious and judicious commentator, Mr. Scott, remarks; "They (the twelve Apostles) were in many things greatly prejudiced and mistaken, and especially *they were strangers to the real nature of salvation by his atoning sacrifice and faith in his blood, but in general they were teachable upright believers*" (Scott's Commentary, John vi. 66—71.) Now this is almost verbally the language for which Scrutator is censured. He says of the Old-Testament saints, "they believed generally the promise of God;" but he adds, whether they

considered the Messiah "as a Sacrifice for sin, in whom they were to obtain forgiveness and acceptance with God, is less apparent." I think both the essayist and the commentator decidedly wrong, in speaking of persons as "*believers*" who were "*ignorant of the real nature of salva-*

tion by the atoning sacrifice of Christ ;" though I can well conceive that neither party ever for a moment imagined that he could be suspected of a Socinian predilection for using such an argument.

A FRIEND TO FAIRNESS.

MISCELLANEOUS.

To the Editor of the Christian Observer.

PROCEEDING on the principles suggested in my last paper, allow me to subjoin (though I fear the subject is becoming somewhat trite) a few more remarks on the interesting Cowper, abstaining equally in this, as in my former communication, from any imputation of plagiarism, and simply endeavouring to attach greater merit and beauty to his ideas by the detection of their close affinity, in point of poetic structure, or sublimity, or pathos, with those of the long-accredited worthies of classic fame. My last paper contained detached passages. I have endeavoured to make the present a more connected series; and confined it to one book, his "*Winter Walk at Noon.*"

The anxious remembrance of departed blessings which were possessed neglected, but are regretted in their loss, is depicted with peculiar beauty, and the distant allusion (such I conceive it) to the pursuit of Orpheus after his lost Eurydice, in those lines—

"That softer friend, perhaps more gladly
still
Might he demand them at the gates of
death,"

is full of affecting interest. This infatuation of man has often fallen under the chastisement of poetic satire. It is, indeed, truly lamentable that

"Blessings brighten as they take their
flight ;"

and it surely argues a woful perversity in the human soul, never to understand a treasure's worth,

"Till time has stolen away the slighted
good.

'Tis cause of half the poverty we feel,
And makes the world the wilderness it is."

Need I add how strenuously this argument is urged to induce our acceptance of those rich largesses of love and mercy in the Gospel, which a reconciling God offers today, but which none of us can presume to say shall not be withdrawn on the morrow?

There are some expressive lines not far from the commencement of the book, on the moral lessons which a well-tutored mind may receive from the natures and habits of the lower animals.

"Attachment never to be wean'd," &c.

"And gratitude for small
And trivial favours, lasting as the life,
And glistening even in the dying eye."

Similar thoughts occur in many of the best writers. There is a passage in the writings of Philo, commencing *Μικρὰι ὀφειλὴν εἶναι*, which has great beauty; but, as I have not the passage at hand, I must translate from the translation of Barbeyrac, in his notes on Grotius de Bello et Pace. "At least, O man, imitate some of the inferior animals, who know how to acknowledge the benefits which they have received. Dogs protect our houses, and will even die for their masters when they see them in any imminent danger. Shepherds' dogs

precede the flocks, and there fight as long as life remains, to prevent their masters sustaining any loss.—Would it not be a most shameful circumstance that man should suffer himself to be surpassed in gratitude by the dog—the more gentle by the more ferocious animal? If terrestrial animals are not sufficient to teach us this lesson, let us consider the birds which cleave the air, and let us learn from them our duty. Storks, when old age prevents them from flying, remain in their nests; and the young ones who have received life from them, fly over sea and land in order to procure something for their sustenance. The old ones enjoy the rest which their age demands, and live in abundance and luxury: the young ones cheerfully support the fatigue of their excursions, by the pleasure which they feel in paying what they owe to their parents, and by the hope which they entertain of receiving in their turn the same assistance in their old age.”

Without vouching for Philo's facts, I would just refer the reader to Parkhurst's Hebrew Lexicon, under the word *קנה*, for a serious attempt to prove that this account of the stork is not fabulous, and for some citations from the classics, from Pliny, Bochart, Dr. Shaw, and other naturalists and travellers, but particularly Burcherodde the Dane, in illustration of the alleged fact. But what is the conclusion of Philo from the supposed circumstance? “Should not it render ashamed those unnatural men who do not take care of their parents; and who neglect the persons whom they ought to assist alone, or in preference to all others, and especially as in assisting them they only render to them what they have received from them? For children have nothing which does not previously belong to their parents, either because these have either really bestowed it, or, at least, because they have supplied the means, and

have enabled them to acquire it elsewhere.” Cicero, likewise, in his treatise *de fin. Bon. et Mal.* citing instances among the brute creation of co-operation, “Itemque formicæ, apes, ciconiæ aliorum etiam causa quædam faciunt,” takes occasion to rebuke the unsociableness of some men who seem to have nothing in common with kindred humanity, and cannot mingle in the rejoicings, or meet in the sympathies of others.—Quintilian also, in his *Institutes*, has a similar passage. “Si curam rei publicæ horteris, ostendas apes etiam formicasque non modo muta sed etiam parva anima alia in commune tamen laborare;” thus deprecating that churlish indifference which would shut itself up in the pursuit of its own pleasures, and refuse to lend a helping hand to forward the great cause of brotherhood in the world. I cannot but contrast this spirit with that of our great charitable societies, in which talents and piety delight, “in commune laborare,” for the consolation of a distressed world.

While we hear from other lips besides those of Gay, that many a philosopher has failed to acquire graces like those which some even of the animal creation instinctively exhibit, let us, nevertheless, recollect that Christianity, ever elevating those who become her pupils, has imparted both the skill to discern and the wisdom to imitate those examples of social worth, which are displayed in the peaceful affection of the dove and the fidelity of the dog, and thus to walk by the guidance even of these lesser lights, in gratitude to God and love to man.

In a subsequent passage of the same beautiful book, Cowper justly condemns that blind and injurious doctrine, by which the sceptic would remove the government of this lower world from that “Wonderful Counsellor” to whom it is immutably consigned, under the supposition

that laws have been enacted from eternity, by which such continued superintendence on the part of the Supreme Being is rendered unnecessary, and may, therefore, well be spared. This mischievous sentiment is pointedly urged by Tully himself, and has since been transfused and enlarged upon with advancing impiety in our own times. I say *advancing*, because Cicero had not scriptural light to guide him when he wrote, in his second book *de Nat. Deor.* 66, "*Magna Di curant, parva negligunt.*" The Son of God had not then taught us, that the worthless sparrow (worthless in man's view) is sustained in its flight, by the same unseen hand of Omnipotence that supports the arch of heaven, and rolls and spreads through immensity his universe of worlds, and wilderness of suns, and that it falls not to the ground without his special cognizance and his express permission. It is not less cruel to man than impious towards God—*since* this cheering truth has been proclaimed by the lip of Him who knew no guile, who was too good to deceive, and too wise to be deceived—for persons to attempt to annul this Divine attribute, and to contend that in the origin of things,

"When all creation started into birth,
The infant elements received a law
From which they swerve not since, that,
 under force
Of that controlling ordinance, they move,
And need not His immediate hand, who first
Prescrib'd their course to regulate it now.
Thus dream they, and *contrive to save a*
 God
Th' *incumbrance of his own concerns*, and
 spare
The Great Artificer of all that moves
The stress of a continual act, the pain
Of unremitted vigilance and cares,
As too laborious and severe a task."

Assuredly this is 'no trifling error. We must learn to relinquish this infidel scepticism as to the interference of the Deity in the minutest event of our little history, and believe (for

surely we have enough to compel the belief) that, though we should be mean and impotent as the very insect which wanders over the parched heath for subsistence, which spends all its day in idle insignificant chirpings, and at night takes up its contemptible habitation on a blade of grass; yet that His eye is fixed upon us, that He follows through every winding in our path, that He is privy to all we do and say, and knows the secret movements of our inmost souls. This intimate consciousness and acquaintance on the part of God with every thing connected with our existence, is a circumstance so fraught with consolation, and affords such a counteraction to the sense of littleness and insecurity, which we are too apt to attach to our present existence, and imparts also such a degree of importance to our history, that we might imagine the temptation greater to its reception than its rejection. The latter is to be accounted for only on the supposition that within that bosom which refuses to recognize this supervision of Omniscience, there is lurking such disaffection to God, perhaps such open and positive rebellion against his authority, that the individual is conscious his indignation would be kindled against him as a transgressor. But the truth remains the same. To use the elegant language of a modern writer: "It is not for us to bring up our minds to this mysterious agency. But such is the incomprehensible fact, that the Being whose eye is abroad over the whole universe, gives vegetation to every blade of grass, and motion to every particle of blood which circulates through the veins of the minutest animal: that though his mind takes into its comprehensive grasp immensity and all its wonders, I am as much known to him as if I were the single object of his attention; that he marks all my thoughts; that he gives birth to every feeling and every movement within me; and that with an exercise of

power which I can neither describe nor comprehend, the same God who sits in the heaven and reigns over the glories of the firmament, is at my right hand to give the every breath which I draw, and every comfort which I enjoy." Thus also the venerable Augustine speaks of God in his comment on Psalm cxlv. 16. "O tu bone Omnipotens, qui sic curas unumquemque nostrum tanquam solum, et sic omnes tanquam singulos." I might perhaps add on this subject the testimony even of Pope, in his Essay on Man, though I fear he rather means that God is *indifferent* to all than that he is *interested* in any.

"He sees with equal eye, as God of all,
A hero perish or a sparrow fall:
Atoms or systems into ruin hurl'd,
And now a bubble burst, and now a world.
No great, no little: 'tis as much decreed
That Virgil's gnat should die, as Cæsar bleed."
Epist. i. line 86.

Cowper views his "happy man" as cheerfully acquiescing in this Divine allotment.

"He is the happy man whose life e'en now," &c.

A passage something similar to one discussed in the Satires of Horace, lib. i.

"At qui tantulo eget quanto est opus, is
neque limo
Turbatam haurit aquam, neque vitam amit-
tit in undis."

In the same book occurs a sentiment which goes to establish the truth already so largely alluded to;

"even that his meaner works
Are all God's care, and have an interest
all—

All in the universal Father's love.

For he charged the Jew
T' assist his foe's down-fallen beast to rise,
And told the bush-exploring boy, that
seiz'd

The young, to let the parent bird go free."

The command is in Deuteronomy xxii. 6, 7, and was given probably, as

far as the people of Israel were concerned, to cherish in them feelings of that tenderness and compassion which would afterwards demand a larger application to bereaved and destitute humanity. It certainly intimates on the part of God any thing rather than *forgetfulness* of his creatures. In the *ναθητικον* of Phocylides there is a singular passage, bearing a strong resemblance to this, and referred to by various commentators on the above passage. Μηδε τις ορνι-
θας καλως αμα παντας ολεσθαι. Let no
man destroy all the birds of a nest to-
gether. Cowper proceeds to state the ordinary conduct of an all-provident Deity, as the best exemplification of these precepts furnished by himself.

"The Governor of all himself to all
Is bountiful: in his attentive ear,
The unfledg'd raven and the lion's whelp
Plead not in vain for pity on the pangs
Of hunger unassuaged."

How beautifully is the same truth stated in Psalm cxlvii. 9, and again in Job xxxviii. 39—41, where it is adduced as the prerogative of mercy and power equally Divine! "Wilt thou hunt the prey for the lion, or fill the appetite of the young lion, when they couch in their dens, and abide in the covert to lie in wait? Who provideth for the raven his food? When his young ones cry unto God, they wander for lack of meat." I may observe that both these creatures, the lion and the raven, were *unclean* by God's own declaration, and yet he has mercy on them daily.

How opposed to this is the conduct which Cowper deprecates in the conclusion of this very interesting book—I mean, the conduct adopted by a world which cares not for God, towards his despised but not despicable church!

"The self-approving haughty world,
That as she sweeps them with her whist-
ling silks,
Scarce deigns to notice them, or, if she see,

Deems them but ciphers in the works of
God;

Receives advantage from their noiseless
hours

Of which she little dreams," &c.

"The man whose virtues are more felt
than seen,

Must drop, indeed, the hope of public
praise;

But he may boast, what few that win it
can,

That if his country stand not by his skill,
At least his follies have not wrought her
fall."

H.

To the Editor of the Christian Observer.

THE following considerations have
been suggested to my mind by the
queries of J. M. W. inserted in your
last Number.

That which constitutes the soul of
man is not the intellectual or the moral
principle alone, but the understanding,
will, and affections united. The co-operation
of these in the production of actions well
pleasing to God, constitutes that state of
perfection in which our first parents were
created, and from which they fell by
their disobedience to the Divine injunction.
The doctrine of the Fall accounts for that
conflict which often exists in a greater or
less degree, according to the occasion which
produces it, between the rational and
moral principle in the mind. By the moral
principle I understand the will and affections
as shewn in the outward act—by the intellectual
principle, the understanding as approving
or disapproving the act. These two
principles are frequently at variance,
and experience shews how ineffectual
a counteraction the intellectual opposes
to the moral principle in the generality
of cases. Now this fact evinces the
possibility of an understanding in some
measure enlightened, being united with a
perverse will and irregular affections. And
what does this union exhibit, in its effects
on the conduct? Surely the inferiority

of the rational to the moral principle
in its practical influence.

But inferiority does not necessarily
imply subserviency. I therefore cannot
agree with J. M. W. when he asserts the
complete subserviency of the rational to
the moral principle. Experience does not
warrant the assertion. What is more
common than to hear men say, with
reference to their past conduct, "Fool that
I was, for yielding to my perverse will
and wayward affections, in opposition to
the dictates of my reason!" This proves,
that though their reason was weaker than
their passions, it was not blinded by them:
it was *inferior*, but not *subservient*. And
these expressions they apply as well to
their criminal as to their imprudent
conduct.

In that awful description which St.
Paul gives of the vices of the Gentiles,
he considers their conduct as aggravated,
inasmuch as it was opposed to the will
of God as known to them. The Apostle
there speaks of man not simply as in an
unregenerate state, but as under a
peculiar judgment of God, for being
willingly led captive by Satan. It is clear
that they acted against their natural
sense of duty, depraved as it was by
nature. Christianity alone can enlighten
the understanding, sanctify the will, and
regulate the affections—and she alone can
give both the rational and moral principle
their proper sway.

W. D. L.

To the Editor of the Christian Observer.

THE circumstance of Cato's having
perused the treatise of Plato on the
immortality of the soul, before his
suicide, has led many persons to imagine
that that great philosopher advocated
the cause of self-destruction. This,
however, is not strictly the case; for
though Plato shews that the wise and
good man, according to his notions of
wisdom and goodness,

should not be afraid to part with life, he does not mean to intimate that he has a right to throw it away. He does not say with Epictetus, that if we are in trouble, "*the door is open*;" a passage which, I well remember, severely taxed Mrs. Carter's ingenuity to get over. Permit me to translate a few lines from that Dialogue of Plato, to shew his opinion of a crime which has been considered so peculiarly disgraceful to *this* country.* "A philosopher," says Plato, "will never lay violent hands on himself, for that is not lawful even to those to whom death is the most desirable. They are not allowed to procure that remedy for themselves, though it be ever so necessary: for God has placed us in this life as in a post which we are never to quit without his permission. The gods take care of us, and we must conduct ourselves as their peculiar property. If one of your slaves should despatch himself without your command, you would think that he had done you an injury, and would punish him if it lay in your power." CANDIDUS.

To the Editor of the Christian Observer.

THE source of the Nile has for ages formed a subject of learned interest and conjecture; and, perhaps, your readers may not be displeased to peruse the following account of a journey to the source of another river scarcely less celebrated, and certainly of not less interest to this nation—the Ganges.

* I am not sure that this heavy charge is quite correct. Paris, which does not contain near so many inhabitants as London, had 150 cases of suicide, in 1782; whilst the average number in London, for twenty-eight years preceding 1810, has been calculated at 32 annually. Among 80,000 inhabitants in Edinburgh, the suicides have been said not to exceed four. In Geneva, among 25,000 inhabitants, the annual average when the preceding facts were collected, was about eight.

At a meeting of the Asiatic Society, held at Chouringhee last August, the Marquis of Hastings, president, in the chair; the journal of a survey to the heads of the rivers Ganges and Jumna, by Captain Hodgson, was presented by the president. Captain Webb's survey in 1808, having extended from the Doom valley to Cajane near Reital, Captain Hodgson commences his scientific and interesting labours from the latter place, which by a series of observations he found to be in latitude 30°. 48'. 28". N. He left Reital on the 21st of May, 1817. On the 31st he descended to the bed of the river, and saw the Ganges issue from under a very low arch, at the foot of the grand snow bed. The river was bounded on the right and left by high rocks and snow; but in front, over the debouchee, the mass of snow was perpendicular, and from the bed of the stream to the summit the thickness was estimated at little less than 300 feet of solid frozen snow, probably the accumulation of ages, as it was in layers of several feet thick, each seemingly the remains of a fall of a separate year. From the brow of this curious wall of snow, and immediately above the outlet of the stream, large and hoary icicles depended. The Gaghoutri Brahmin, who accompanied Captain Hodgson, and who was an illiterate mountaineer, observed, that he thought these icicles must be Mahadeo's hair, from whence, he understood, it is written in the Shaster, the Ganges flows.—Captain Hodgson thinks that the appellation of the "cow's mouth" is aptly given to this extraordinary debouchee. The height of the arch of snow is only sufficient to let the stream flow under it. Blocks of snow were falling on all sides, and there was little time to do more than to measure the size of the stream; the main breadth was twenty-seven feet, the greatest depth about eighteen

inches, and the shallowest part nine or ten inches. Captain Hodgson believes this to be the first appearance in day-light of the celebrated Ganges. Zealous in the prosecution of his inquiries, he attempted to proceed forward, but was obliged to return, having frequently sunk in the snow, one time up to his neck, and there being evident marks of hollows beneath.

The height of the halting place, near which the Ganges issues from under the great snow bed, is calculated to be 12 914 feet above the sea; and the height of a peak of the Himalaya, called St. George by Captain Hodgson, is estimated to be 22 240 feet above the surface of the sea.

Captain Hodgson, in his account of the course of the river Jumna, observes, that at Jumnoutri the snow which covers and conceals the stream is about sixty yards wide, and is bounded on the right and left by precipices of granite: it is forty feet and a half thick, and has fallen from the precipices above. He was able to measure the thickness of the bed of snow over the stream very accurately by means of a plumb-line let down through one of the holes in it, which are caused by the stream of a great number of boiling springs at the border of the Jumna. The thickness is forty feet five inches and a half. The head of the Jumna is on the S. W. side of the grand Himalaya ridge, differing from the Ganges, inasmuch as that river has the upper part of its course within the Himalaya, flowing from the south of east to the north of west; and it is only from Sookie, when it pierces through the Himalaya, that it assumes a course of about south 20 west. The mean latitude of the hot springs of Jumnoutri appears to be 30° 58'. Captain Hodgson made his observation April 21, 1817.

B. D.

Christ. Observ. No. 210.

To the Editor of the Christian Observer.

It is quite lamentable to hear of instances, almost every month, of persons dying through the wilful or accidental administration of poison.—Whether the evil is more common than in former times I cannot decide; though I suspect it is, and that it arises chiefly from a more familiar use of potent chemical preparations than was formerly the case. Happily, however, modern science has discovered such powerful correctives, as, if duly and *immediately* applied, would greatly diminish the danger, and frequently save the life of the sufferer. A medical practitioner cannot always in a town, and in the country can very seldom, be brought to the spot in time sufficient to prevent the fatal effects of active poisons. Every person of ordinary intelligence ought therefore to be acquainted with a rational mode of acting on such unhappy occasions; for though I should be among the last to encourage that system of domestic quackery which has become but too common, the case in question is of a very different kind. Almost the whole effect of the corrective arises from its *prompt* administration; and though the danger of mistake as to quantity, &c. is not inconsiderable, and therefore renders speedy medical attendance absolutely necessary, yet where the nature of the poison is known, as is very often the case, the proper remedy is so easily ascertainable that it would be most ill-judged to neglect applying it from an over scrupulous hesitation—I mean of course where medical skill is not very near at hand. Where the nature of the poison is not certainly known, the danger of domestic practice will of course be proportionably great; but where it *is* known, the following table of correctives, abridged from Orfila's work on Poisons, may be of considerable

& C

service in mitigating the symptoms till the arrival of a skilful practitioner. Most of these correctives are substances of prompt and easy access.

POISONOUS SUBSTANCES.	SYMPTOMS.	CORRECTIVES.
Concentrated acids: the vitriolic, nitric, muriatic, oxalic, &c. known by the names of oil of vitriol, aquafortis, spirit of sea salt, &c.	Burning pain, vomiting. Matter thrown up effervesces with chalk, or salt of tartar, or lime, or magnesia.	Calced magnesia: one ounce to a pint of warm or cold water. A glassful to be taken every two minutes, so as to excite vomiting. Soap, or chalk and water; mucilaginous drinks afterwards, such as linseed-tea, or gum arabic and water.
Alkalies: soda, ammonia, lime, &c.	Nearly the same: the ejected matter does not effervesce with alkalies, but with acids.	Vinegar and lemon juice: a spoonful or two in a glass of water very frequently; simply warm water.
Mercurial preparations: corrosive sublimate, &c. &c.	Sense of constriction in the throat: matter vomited sometimes mixed with blood.	White of eggs: twelve or fifteen eggs beaten up and mixed with a quart of cold water. A glass full every three minutes. Milk, gum-water, linseed-tea.
Arsenical preparations: white arsenic, &c. &c.	Extreme irritation, pain, sickness, and speedy death, if the poison be not soon counteracted.	Warm water with sugar, in large quantities, to excite vomiting. Lime-water, soap and water, pearl-ash and water, mucilaginous drinks.
Preparations of copper, brass, &c. verdigris, half-pence, pins, &c. &c.	Symptoms nearly the same as from mercury.	White of eggs: (<i>see under mercury</i>) mucilaginous drinks.
Preparations of antimony: emetic tartar, &c.	Extreme sickness, with other symptoms of poison, as above stated.	Warm water, or sugar and water; afterwards a grain of opium, or fifteen drops of laudanum every quarter of an hour, for two or three times.
Nitre.	Obstinate vomiting, sometimes of blood, &c. &c.	The same as for arsenic, with the exception of lime-water and alkalies.
Phosphorus.	Like mineral acids.	Same treatment.
Lead: sugar of lead, Goulard's extract, &c.	Great pain in the stomach, with constriction of the throat, &c. &c.	Large doses of Glauber's or Epsom salt, in warm water.
Opium, henbane, hemlock, nux vomica, deadly nightshade berries, mushrooms, &c. &c.	Stupor, desire to vomit, heaviness in the head, dilated pupil of the eye, delirium, and speedy death.	Four or five grains of tartar emetic in a glass of water: if this does not succeed, four grains of blue vitriol, as an emetic. — Do not give large quantities of water. After the poison has been ejected, give vinegar, lemon juice, or cream of tartar. Strong coffee also is useful.

F. E.

To the Editor of the Christian Observer.

THE following somewhat quaint, but, as it appears to me, not unpoetical lines, were written in the Churchyard of Richmond, Yorkshire, Oc-

tober 7, 1816, by Herbert Knowles, who died February 17, 1817, aged nineteen years.

E.

"It is good for us to be here. If thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias."

MATT. xvii. 4.

"METHINKS it is good to be here: If thou wilt, let us build—but for whom? Nor Elias, nor Moses appear, But the shadows of eve, that encompass the gloom, The abode of the dead, and the place of the tomb.

"Shall we build to Ambition? Oh, no! Affrighted, he shrinketh away; For see! they would pin him below, To a small narrow cave, and begin with cold clay, To the meanest of reptiles a peer and a prey.

"To Beauty? Ah, no!—She forgets The charms which she wielded before— Nor knows the foul worm, that he frets The skin which but yesterday fools could adore, For the smoothness it held, or the tint which it wore.

"Shall we build to the purple of Pride, The trappings which dizen the proud? Alas! they are all laid aside— And here's neither dress nor adornment allow'd, But the long-winding sheet and the fringe of the shroud!

"To Riches? Alas, 'tis in vain! Who hid, in their turns have been hid: The treasures are squander'd again— And here in the grave are all metals forbid, But the tinsel that shone on the dark coffin lid.

"To the pleasures which Mirth can afford—

The revel, the laugh, and the jeer? Ah! here is a plentiful board!

But the guests are all mute as their pitiful cheer,

And none but the worm is a reveller here!

"Shall we build to Affection and Love?

Ah, no! they have wither'd and died, Or fled with the spirit above—

Friends, brothers, and sisters, are laid side by side,

Yet none have saluted, and none have replied.

"Unto Sorrow? The dead cannot grieve: Not a sob, not a sigh meets mine ear, Which compassion itself could relieve! Ah! sweetly they slumber, nor hope, love, or fear—

Peace, peace is the watchword, the only one here!

"Unto Death, to whom monarchs must bow?

Ah, no! for his empire is known,

And here there are trophies enow!

Beneath, the cold dead, and around the dark stone,

Are the signs of a sceptre, that none may disown!

"The first tabernacle to Hope we will build,

And look for the sleepers around us to rise!

The second to Faith, which ensures it full'd—

And the third to the LAMB of the great sacrifice,

Who bequeathed us them both, when he rose to the skies!"

REVIEW OF NEW PUBLICATIONS.

MEMOIR OF THE REV. HENRY MARTYN.

(Continued from p. 310.)

THE rapidity with which we have been compelled to pass through the events of Mr. Martyn's life has not admitted of our detailing the various severe attacks of disease which had debilitated his already delicate constitution. He brought a feeble frame

to India in the first instance, and symptoms of a disorder to which more than one of his family had fallen victims, had at different times discovered themselves. About the end of the year 1810, the state of his health became such as to demand an immediate change; and either a sea voyage or a visit to England was considered as the only means of checking the progress of disease. At

this period particular circumstances determined him to adopt measure, which, had his friends fully known his physical weakness, they doubtless would not have allowed him to prosecute. To these circumstances we shall briefly advert.

Mr. Martyn, our readers should be apprised, had for some time been diligently employed in superintending the translation of the New Testament into the Persian language, by Sabat. Two of the Gospels, which had been printed by way of experiment, being subjected to the examination of some individuals qualified to judge of the merits of the translation, many deficiencies were discovered; and even after a careful revision by Mr. Martyn and Sabat, it was still found that the version, though suited to the classical eye, had too large an infusion of the Arabic idiom to render it well adapted for general circulation. This determined Mr. Martyn to visit Persia in person, that he might correct and complete the translation at the fountain head of Persian literature. Having consulted his friend Mr. Brown on this important subject, he received from him the following striking letter, sanctioning, though with a sort of despairing acquiescence, his proposed expedition.

"But can I then (said he) bring myself to cut the string and let you go? I confess I could not, if your bodily frame was strong, and promised to last for half a century. But as you burn with the intenseness and rapid blaze of heated phosphorus, why should we not make the most of you? Your flame may last as long, and perhaps longer, in Arabia, than in India. Where should the phoenix build her odoriferous nest, but in the land prophetically called 'the blessed?' And whence shall we ever expect, but from that country, the true Comforter to come to the nations of the East? I contemplate your New Testament springing up, as it were, from dust and ashes, but beautiful as the wings of a dove covered with silver, and her feathers like yellow gold." pp. 345, 346.

In consequence of this determination, we find him embarked, and in the bay of Bengal, in January, 1811, on his voyage for Bombay. The occurrences which took place in the five months after his departure from the mouth of the Hoogly are recorded, partly in his private journal, and partly in a letter to Mr. Corrie, from Shiraz.

The two following extracts from his journal, in the bay of Bengal, are interesting; the first as shewing what honours are rendered, in some instances at least, even by unbelievers, to the devout and consistent Christian missionary; and the second, as displaying the frame of mind essential to that character.

"Our captain was a pupil of Swartz, of whom he communicated many interesting particulars. Swartz with Kolhoff and Joenicke, kept a school for half-cast children, about a mile and a half from Tanjore, but went every night to the Tanjore church, to meet about sixty or seventy of the king's regiment, who assembled for devotional purposes: afterwards he officiated to their wives and children in Portuguese. At the school Swartz used to read in the morning, out of the 'German Meditation for every day in the year:' at night he had family prayer. Joenicke taught them geography; Kolhoff, writing and arithmetic. They had also masters in Persian and Malabar.

"At the time when the present Rajah was in danger of his life from the usurper of his uncle's throne, Swartz used to sleep in the same room with him. This was sufficient protection, 'for (said the captain) Swartz was considered by the natives as something more than mortal.' The old Rajah, at his death, committed his nephew to Swartz." pp. 354, 355.

"Jan 24th to 31st.—Generally unwell. In prayer my views of my Saviour have been inexpressibly consolatory. How glorious the privilege that we exist but in him! Without him I lose the principle of life, and am left to the power of native corruption, a rotten branch, a dead thing, that none can make use of. This mass of corruption, when it meets the Lord, changes its nature, and lives throughout, and is regarded by God as a member of Christ's body. This is my bliss, that Christ is all.

Upheld by him, I smile at death. It is no longer a question about my own worthiness; I glory in God, through our Lord Jesus Christ." pp. 357, 358.

On the 22d of May Mr. Martyn landed at Bushire, in the Persian dominions, designing to proceed from thence to Shiraz. At Bushire nothing of any particular interest occurred; and on May 30, he set out on his intended expedition. He gives the following account of his external appearance when entering on his journey.

"Our Persian dresses were ready, and we set out for Shiraz. The Persian dress consists of stockings and shoes in one; next a pair of large blue trowsers, or else a pair of huge red boots; then the shirt, then the tunic, and above it the coat, both of chintz, and a great coat. I have here described my own dress, most of which I have on at this moment. On the head is worn an enormous cone, made of the skin of the black Tartar sheep, with the wool on. If to this description of my dress I add, that my beard and mustachios have been suffered to vegetate undisturbed ever since I left India—that I am sitting on a Persian carpet, in a room without tables or chairs—and that I bury my hand in the pilaw, without waiting for spoon or plate, you will give me credit for being already an accomplished Oriental." p. 368.

The following is an extract from the journal of his first night's journey.

"As the night advanced, the cafila grew quiet: on a sudden one of the muleteers began to sing, and sang in a voice so plaintive, that it was impossible not to have one's attention arrested. Every voice was hushed. As you are a Persian scholar, I write down the whole, with a translation:—

"Think not that e'er my heart can dwell
Contented far from thee:
How can the fresh caught nightingale
Enjoy tranquillity?
Forsake not, then, thy friend for ought
That slanderous tongues can say;
The heart that fixeth where it ought,
No power can rend away." pp. 369, 370.

It is with pain we transcribe the passage which immediately follows the preceding, and which exhibits an

affecting picture of the sufferings of this servant of God in prosecuting his labours in the cause of his Redeemer.

"At first the heat was not greater than we had felt in India, but it soon became so great, as to be quite alarming.—When the thermometer was above 112°, fever heat, I began to lose my strength fast; at last it became quite intolerable. I wrapped myself up in a blanket and all the warm covering I could get, to defend myself from the external air, by which means the moisture was kept a little longer upon the body, and not so speedily evaporated as when the skin was exposed: one of my companions followed my example, and found the benefit of it. But the thermometer still rising, and the moisture of the body quite exhausted, I grew restless, and thought I should have lost my senses. The thermometer at last stood at 126°: in this state I composed myself, and concluded, that though I might hold out a day or two, death was inevitable. Capt. —, who sat it out, continued to tell the hour and height of the thermometer: with what pleasure did we hear of its sinking to 120°, 118°, &c. At last the fierce sun retired, and I crept out, more dead than alive. It was then a difficulty how I could proceed on my journey; for besides the immediate effects of the heat, I had no opportunity of making up for the last night's want of sleep, and had eaten nothing." pp. 370, 371.

The following passage is a pleasing specimen of the devotional feelings which every object in nature seems to have excited in Mr. Martyn's mind, and of his gratitude to God amidst all his sufferings.

"June 7th —Left the caravansara at one this morning; continued to ascend. The hours we were permitted to rest the mosquitoes had effectually prevented me from using, so I never felt more miserable and disordered: the cold was very severe; for fear of falling off, from sleep and numbness, I walked a good part of the way.—We pitched our tent in the Vale of Dusstarjan, near a crystal stream, on the banks of which we observed the clover and golden cup: the whole valley was one green field, on which large herds of cattle were browsing. The temperature was about that of the spring in England. There a few hours sleep recovered me, in some degree, from the stupidity in which I had been for

some days. I awoke with a light heart, and said, 'He knoweth our frame, and remembereth we are dust. He redeemeth our life from destruction, and crowneth us with loving kindness and tender mercies. He maketh us to lie down in the green pastures, and leadeth us beside the still waters. And when we have left this vale of tears, there is no more sorrow, nor sighing, nor any more pain. The sun shall not light upon thee, nor any heat; but the Lamb shall lead thee to living fountains of waters.' pp. 376, 377.

On June 9th they reached the Plain of Shiraz.

Before entering upon the history given by Mr. Martyn of his residence in that city, it may not, perhaps, be inexpedient to present our readers with a few preliminary remarks on the state of public opinion in the kingdom of Persia. To some of them the topic may be familiar, but, generally speaking, the volumes in which information of this kind is collected, are of so expensive an order as to be inaccessible to the majority of readers. And we are the more tempted to supply any deficiency of this sort under which individuals may labour, by having before us at this moment a splendid collection of the most accredited works which relate to Persia. The few statements which we shall make will, we hope, give new interest to the discussions contained in the work of Mr. Martyn, and will abundantly confirm his views of the miserable state of the mighty kingdom in which he laboured so indefatigably to diffuse the knowledge of revealed truth.

It is of course known to all our readers that the religion of Persia is Mohammedanism. The form of that spurious religion, however, which prevails is not that which is generally diffused over the East. The Persians are sectaries from the more prevalent system. From the time of the establishment of the Saffavean dynasty on the throne of that country, the tenets of the *Sheah* system

have, properly speaking, constituted the national religion.

It is scarcely necessary for us to say, that the regular code of Mohammedanism is contained in the Koran. Its distinguishing tenets are that "there is one God, and that Mohammed is his prophet." It assumes, however, the general truth of the Jewish and Christian Scriptures, and allows that Moses and Jesus are prophets, though inferior to the impostor of Arabia. The disciple of this false prophet is taught, that the Divine Being has sent down 104 sacred volumes for the instruction of his creatures, of which ten were given to Adam, fifty to Seth, thirty to Enoch, ten to Abraham, and the other four, being the Pentateuch, the Psalms, the Gospel, and the Koran, have been successively delivered to Moses, David, Jesus, and Mohammed, which last being the seal of the prophet, those revelations are now closed for ever. The Pentateuch, Psalms, and Gospel are, moreover, considered, though Divine in their nature, as so corrupted by the carelessness and wickedness of man, as to deserve no regard except where they harmonize with the precepts of the Koran.—The Mohammedan believes in the existence of a hell, in which infidels alone are to be for ever plunged. The faithful are promised a paradise prodigal in all the delights of sense and animal indulgence. At the entrance is a delicious fountain, one cup of the waters of which will allay thirst for ever. The soil of paradise is said to be musk and saffron—its stones, pearls and jacinths; and the trunks of its trees are gold. Among these the chief is the tuba, or tree of happiness; a branch of which, bearing delicious fruit, is said to extend to the house of every believer. From the root of this tree, which is said to reach further than a horse could gallop in a century, flow rivers of milk, and wine, and honey. In ad-

dition to the enjoyments springing from these various sources, the believer is promised indulgences of the most sensual and unhallowed nature. Frequent prayer is enjoined to the Mohammedan. Fasting is required, especially during the month Ramadan, when the Koran is supposed to have been sent from heaven. A pilgrimage to Mecca, where is the Caaba or temple built by Abraham, in imitation of a model dropt from heaven, is also enjoined.—Wine and games of chance are forbidden; but the prohibition is little regarded.—Mohammed also prohibits his followers from eating the blood of animals, or swine's flesh, or any creature which dies of itself. He allows, and even enjoins, them to extend their religion by the sword.

Such is the regular creed, as found in the Koran. It is not our intention to notice the almost innumerable sects into which Mohammedans are divided: it has been asserted that it would fill a volume even to name them: but we wish, in order to give our readers some conception of the state of religion, so called, in Persia, to notice the particular sect of which the people of that kingdom are members.

The Koran, notwithstanding the additions continually made to it by the impostor during his own life time, left many points of high importance altogether untouched.—Hence it became necessary to the followers of the prophet to annex to it traditions and interpretations which might extend the scope of the accredited volume. These additions are called *Sonna*; and those who admit their authority, and who may be considered as the great orthodox body of Mohammedans, are called *Soonees*. Among the dissenters from this body are the *Sheahs*, who are distinguished from the *Soonees*, among other peculiarities, by their preference for the family of *Aly*, and their rejection of a considerable part of the interpretations and traditions

to which we have referred. Their enmity to the *Soonees* is implacable and is the perpetual source of intestine and foreign war. More than three centuries have elapsed since the kingdom of Persia adopted the *Sheah* faith as the national religion; and it is scarcely possible to conceive, in their peculiar circumstances, surrounded on all sides by *Soonees*, what discord springs from this source. Bigotry, persecution, and the deadliest hostility breathe in every member of the one sect against every member of the other.

It is desirable, also, in this place to notice the *Sooffees*, a body of philosophic devotees who are rapidly diffusing themselves over the kingdom of Persia, and to whom Mr. Martyn frequently alludes. They appear to be precisely what he defines them—a body of mystic latitudinarians. Their rise seems to be nearly co-existent with Mohammedanism itself; and, in the first instance, their enthusiastic zeal was one of the instruments by which the conquests of this false religion were achieved. But their contempt for many of the tenets of Mohammedanism, their dislike to its forms, their pretence to a distinct communion with the Deity, their mystical indifference to all opinions, their philosophical Pyrrhonism, will render them, if they should ever be brought vigorously to co-operate, most formidable antagonists to that spurious faith. The *Sooffeism* of Persia is evidently the Idealism of the Eastern and Western countries of the world.—It is to be found under various modifications, in the most splendid philosophical theories of Greece and Rome, in the system of the Indian *Vyasa*, in the mystical writings of France and Germany; and we have at least something of an approximation to the philosophical part of it in the system of the Ideal philosophers of every part of Europe. In Persia it is associated with much enthusiasm, much self-indulgence, gross

sensuality, incredible vanity, and universal scepticism. It has been properly termed "the belief of the imagination," and is accordingly susceptible of all the forms and emotions which that creative and imtemperate faculty is qualified to communicate.

Having thus noticed the opinions of the population of Persia, we will give their character on the authority of Mr. Edward Scott Waring, and a recent traveller, Captain Pottinger. Here, however, we ought to state our surprise and regret, that in looking through the extensive works of Malcolm and Morier, we find scarcely any judgment expressed, and, indeed, scarcely any estimate attempted, of the general character and moral habits of the Persians. Morier's work is highly valuable on many accounts, and especially on account of the author's laudable endeavour to apply the facts and scenes before him to the illustration of Scripture. But it seems to us to be a defect in so extensive a production, that it should not enter into a discussion of those points most interesting to the moralist and the Christian—we mean the state of moral and national character. It is a trite but a most just sentiment, that "the proper study of mankind is man"—and not man as the mere creature of ceremonies, and courts, and processions, and dinners, and dances, but man as a moral agent, under the dominion of various religious and political institutions. But to such an extent is this study neglected by many of our modern travellers, that we search in vain for any materials of which the philanthropist or moralist may avail himself in his deliberations for the improvement of foreign and benighted countries. If we take away the observations of Mr. Martyn himself, the committees of our Bible or Missionary Societies would derive but little assistance, in the prosecution of their benevolent objects, from any of the travellers who have given us accounts of Persia.—We shall here

produce the solitary passages to which we have referred, from Mr. Edward Scott Waring, and Captain Pottinger.

"The People of Shiraz," remarks Mr. Waring, "appeared to me mean and obsequious to their superiors and to their equals, if they had a prospect of advantage, but invariably arrogant and brutal in their behaviour towards their inferiors, always boasting of some action they never performed; delighted with flattery, although they are aware of the imposition. The military men in Persia are constantly boasting of the feats of their prowess, although it is probable that they were never in an action in their lives, or engaged in any expedition of the least danger. It must be confessed that the Persians are pleasing and entertaining companions; but not the least reliance is to be placed on their words or most solemn protestations. You should always, therefore, be on your guard against their insidious offers; and to be so, it is necessary to distrust all their declarations. The manners of the Persians are formed, in a great degree, on the principles of Lord Chesterfield: they conceive it their duty to please; and to effect this, they forget all sentiments of honour and good faith. They are excellent companions, but detestable characters. A people who are given to a life of robbery and rapine, will necessarily have a number of words which express the various modes of plunder; and, excepting the Mahrattas, I do not believe there is a language where the different gradations of robbery, to the perpetration of the most atrocious crimes, are more distinctly marked. The Persians have but a faint notion of gratitude; for they cannot conceive that any one should be *guilty* of an act of generosity without some sinister motive. They reason upon their own feelings; and as they are conscious that they never perform

any action but with a view to their own immediate advantage, they naturally infer that these motives operate with similar effect upon every other individual. Philosophers have held it for a maxim, that the most notorious liar utters a hundred truths for every falsehood. This is not the case in Persia: they are unacquainted with the *beauty of truth*, and only think of it when it is likely to advance their interests. They involve themselves, like the spider, in a net of the flimsiest materials, but which neither offers commencement nor end to the eye of investigation.

"The generality of Persians are sunk in the lowest state of profligacy and infamy; and they seldom hesitate alluding to crimes which are abhorred and detested in every civilized country in the universe."—(Tour to Shiraz, by E. S. Waring, Esq.)

Thus far Mr. Scott Waring. Captain Pottinger was the assistant to the resident at the court of his highness the Peeshwa; and he is a man of ability, and had considerable opportunity of becoming acquainted with the people of whom he speaks. Let his testimony then be considered.

"That spirit of egotism and false pride which they all inherit from the highest to the lowest, makes them, even in their infancy, dogmatical to a degree sometimes bordering on rudeness.

"Among themselves, with their equals, the Persians are affable and polite; to their superiors servile and obsequious; and towards their inferiors haughty and domineering. All ranks are equally avaricious, sordid, and dishonest, when they have an opportunity of being so; nor do they care for detection when they have once reaped the benefit of their superior genius, as they term it. In licentious indulgences none can exceed them, and some of their propensities are too execrable and infamous to admit of mention. In short,

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to close this outline of the Persian character, I shall add, without fear of confutation, that from my own observation I feel inclined to look upon Persia, at the present day, to be the very fountain head of every specie of cruelty, tyranny, meanness, injustice, extortion, and infamy, that can disgrace or pollute human nature, and have ever been found in any age or nation." Pottinger, p. 212.

The only difficulty we experience in perusing these accounts, arises from their unmingled darkness: they are, perhaps, too sweeping and indiscriminate to be admitted without a certain feeling of distrust.

Having thus endeavoured, by a very hasty sketch of the scene of Mr. Martyn's labours, to prepare our readers to accompany him, we shall now return to the Memoir under consideration. The following quotations appear to us to be among those by which they are likely to be interested.

The passage in which his first settlement at Shiraz is announced, will shew our readers his precise circumstances.

"Arrived at the celebrated seat of Persian literature, Mr. Martyn, having ascertained the general correctness of the opinion delivered at Calcutta, respecting the translation of the New Testament, by Sabat, commenced immediately another version in the Persian language. An able and willing assistant, in this arduous and important work, presented himself in the person of Mirza Seid Ali Khan, the brother-in-law of his host Jaffier Ali Khan. His coadjutor, he soon discovered, was one of a numerous and increasing religious community, whose tenets (if that term be not inapplicable to any thing of so fluctuating and indefinite a nature as their sentiments) appear to consist of refined mysticism of the most latitudinarian complexion; a quality, be it remembered, entirely opposite to the exclusive character and inflexible spirit of Christianity, and which pervading, as it does so completely, the system of Spokeism, sufficiently accounts for its toleration under a Mahometan despotism of a purer and more absolute kind than exists even in the Turkish dominions.

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"In Jaffer Ali Khan, a Mahometan of rank and consequence, to whom Mr. Martyn had letters of recommendation, he found a singular urbanity of manners, united to a temper of more solid and substantial excellence—a kindness of disposition, ever fertile in expedients conducive to the comfort and convenience of his guest—There was in him also, as well as in his brother-in-law, what was still more gratifying, an entire absence of bigotry and prejudice; and on all occasions he was ready to invite, rather than decline, the freest interchange of opinion on religious topics." pp. 377–379.

The following account of Mr. Martyn's manner of dealing with his Mohammedan coadjutor may assist others who undertake to convince an objector of the value of the Gospel.

"Seid Ali, while perusing the twelfth of John, observed, 'How he loved these twelve persons!' 'Yes,' said I; 'and all those who believe in him, through their word.' After our work was done, he began to say, 'From my childhood I have been in search of religion, and am still undecided. Till now, I never had an opportunity of conversing with those of another religion. The English I have met in Persia have generally been soldiers, or men occupied with the world.' To some remarks I made about the necessity of having the mind made up upon such a subject, considering the shortness of our stay here, he seemed cordially to assent, and shed tears. I recommended prayer, and the consideration of that text, 'If any man will do his will, he shall know of the doctrine,' and spoke as having found it verified in my own experience, that when I could once say before God, 'What wilt thou have me to do?' I found peace.—I then went through all the different states of my mind at the time I was called to the knowledge of the Gospel. He listened with great interest, and said, 'You must not regret the loss of so much time as you give me, because it does me good.'" pp. 389, 390.

The following brief sketch of a Sabbath in the heart of a Mohammedan country will be regarded with pleasure by those who, doomed to wander in strange lands, fear, that shut out from the ordinances of religion, they shall not feel the presence of their country's God.

"July 14th (Sunday.)—The first Sabbath morning I have had to myself this long time, and I spent it with comfort and profit. Read Isaiah chiefly, and hymns, which, as usual, brought to my remembrance the children of God in all parts of the earth: remembered, especially, dear ———, as he desired me, on this his birthday" p. 394.

We should have been happy to have extracted the account which follows of a public conference with the Moojtuhid or Professor of Mohammedan law. It is characterized as well as all the similar discussions, by an endeavour on the part of the follower of Mohammed, to divert the mind from the real and substantial topics in dispute between the parties to metaphysical quibbles and niceties; to those vain questions which the most curious cannot settle if they would, and which the wise would scarcely be anxious to settle if they could. No bait is more successful in captivating the half-awakened conscience than such topics. Thousands are amusing or inflaming themselves with subtle controversy, when they ought to be working out their salvation with fear and trembling.

The frequent disputations with Mohammedans of all classes, and the now widely circulated fact that he was engaged in a translation of the New Testament into Persian, excited much attention and alarm among the leading Mohammedan teachers; and on the 26th July appeared an Arabic defence of Islamism. The estimate of this defence, formed by the editor on a view of a translation of it among the papers of Mr. Martyn, is as follows:

"This work, as far as a judgment of it can be formed from a translation discovered amongst Mr. Martyn's papers, is written with much temper and moderation, and with as much candour as is consistent with that degree of subtlety which is indispensable in an apology for so glaring an imposture as Mahometanism.

"The Chief Moollah begins by declaring his desire to avoid all altercation and wrangling, and expresses his hopes that God would guide into the right way those whom he chose. He then endeavours, in the body of the work, to shew the superiority of the single perpetual miracle of the Coran, addressed to the understanding, above the variety of miracles wrought by Moses and by Christ, which were originally addressed only to the senses, and that these, from lapse of time, become every day less and less powerful in their influence. And he concludes with the following address to Mr. Martyn:—

"Thus behold, then, O thou that art wise, and consider with the eye of justice, since thou hast no excuse to offer to God. Thou hast wished to see the truth of miracles. We desire you to look at the great Coran—that is an everlasting miracle."

"This was finished by Ibraheem ben al Hosyn, after the evening of the second day of the week, the 23d of the month Iemadi, the second in the year 1223 of the Hegira of the prophet. On him who fled be a thousand salutations!" pp. 401, 402.

To this treatise Mr. Martyn replied in Persian; and the nature of the reply is thus stated by the editor.

"After replying to the various arguments of Mirza Ibraheem, Mr. Martyn shews why men are bound to reject Mahometanism—that Mahomet was foretold by no prophet—that he worked no miracle—that he spread his religion by means merely human, and framed his precepts and promises to gratify men's sensuality, both here and hereafter—that he was most ambitious, both for himself and his family—and his Coran is full of gross absurdities and palpable contradictions—that it contains a method of salvation wholly inefficacious, which Mr. Martyn contrasted with the glorious and efficacious way of salvation held out in the Gospel, through the Divine Atonement of Jesus Christ." p. 403.

The following extract contains a curious account of a visit of Mr. Martyn to a Sooffee doctor.

"In the evening we went to pay a long promised visit to Mirza Abulcasim, his preceptor in Soofeism, one of the most re-

nowned Sooffies in all Persia. We found several persons sitting in an open court, in which a few greens and flowers were placed; the master in a corner, a very fresh looking old man, with a silver beard. I was surprised to observe the downcast sorrowful looks of the assembly, and still more at the silence that reigned. After sitting some time in expectation, and being not at all disposed to waste my time sitting there, I said softly to Seid Ali, 'What is this?' He said, 'It is the custom here, to think much and speak little.' 'May I ask the master a question?' said I. With some hesitation he consented to let me; so I begged Jaffier Ali to inquire, 'What is the way to be happy?'

"This he did in his own manner: he began by observing, 'that there was a great deal of misery in the world, and that the learned shared as largely in it as the rest; that I wished, therefore, to know what we must do to escape it.' The master replied, 'that, for his part, he did not know; but that it was usually said, the subjugation of the passions was the shortest way to happiness.'

"After a considerable pause, I ventured to ask, 'What were his feelings at the prospect of death—hope, fear, or neither?' 'Neither,' said he, 'and that pleasure and pain were both alike.' I then perceived that the Stoics were Greck Sooffies. I asked, 'whether he had attained this apathy?' He said, 'No.' 'Why do you think it attainable?' He could not tell. 'Why do you think that pleasure and pain are not the same?' said Seid Ali, taking his master's part. 'Because,' said I, 'I have the evidence of my senses for it. And you also act as if there was a difference. Why do you eat, but that you fear pain?' These silent sages sat unmoved. One of the disciples is the son of the Moojtuhid, who, greatly to the vexation of his father, is entirely devoted to the Soofi Doctor. He attended his calean with the utmost humility. On observing the pensive countenance of the young man, and knowing something of his history from Seid Ali, how he had left all to find happiness in the contemplation of God, I longed to make known the glad tidings of a Saviour, and thanked God, on coming away, that I was not left ignorant of the Gospel. I could not help being a little pleasant on Seid Ali, afterwards, for his admiration of this silent instructor. 'There you sit,' said I, 'immersed in thought, full of anxiety and care

and will not take the trouble to ask whether God has said any thing or not. No: that is too easy and direct a way of coming to the truth. I compare you to spiders, who weave their house of defence out of their own bowels; and a pretty sort of thing it is when it is made; or to a set of people who are groping for a light in broad day." pp. 408—410.

Soon after this we find an interesting account of a visit to the ruins of Persepolis; over which, however, as well as over his descriptive portraits, which afford much insight into the circumstances of the bulk of the thinking part of the Persian population, we are compelled to pass.

Surrounded by such society, and an actor amidst such scenes, our readers may be solicitous to know the state of Mr. Martyn's mind. The following passage from his journal in the commencement of the year 1812, towards the conclusion of which he rested from his labours, will prove that though surrounded by every thing anti-Christian and unholy, his own mind had not been injured by the contagion.

"The last has been, in some respects, a memorable year. I have been led, by what I have reason to consider as the particular providence of God, to this place, and have undertaken an important work, which has gone on without material interruption, and is now nearly finished. I like to find myself employed usefully, in a way I did not expect or foresee, especially if my own will is in any degree crossed by the work unexpectedly assigned me; as there is then reason to believe that God is acting. The present year will probably be a perilous one; but my life is of little consequence, whether I live to finish the Persian New Testament, or do not. I look back with pity and shame upon my former self, when I attached importance to my life and labours. The more I see of my works, the more I am ashamed of them. Coarseness and clumsiness mar all the works of man.—I am sick, when I look at man, and his wisdom, and his doings, and am relieved only by reflecting, that we have a city, whose

builder and maker is God. The least of His works here it is refreshing to look at. A dried leaf, or a straw, makes me feel myself in good company: complacency and admiration take place of disgust. p. 435.

On the 24th day of May, one year after entering Persia, Mr. Martyn quitted Shiraz to reach Tebriz in hopes of there obtaining such an introduction from our ambassador, as might give him free access to the throne of the monarch to whom he designed in person to present his Persian New Testament.

During his journey to Tebriz he encountered many hardships, with much neglect and rudeness from some of the authorities of the places through which he passed.—His frame continued greatly to suffer from repeated attacks of fever, so that on his arrival at Tebriz he appeared in the last stages of debility and exhaustion. After a violent fever of nearly two months' duration, he left Tebriz, with a hope, if such in his circumstances it might be called, of getting to England.

It should be recorded, to the honour of Sir Gore Ouseley, our ambassador to the court of Persia, and his lady, that nothing could exceed the kindness which they manifested towards this interesting wanderer in his hours of need and debility. The following letter is the last which he is known to have written.

"I wrote to you last —, in great disorder. My fever had approached nearly to delirium, and my debility was so great, that it seemed impossible I could withstand the power of the disease many days. Yet it has pleased God to restore me to life and health again: not that I have recovered my former strength yet, but consider myself sufficiently restored to prosecute my journey. My daily prayer is, that my late chastisement may have its intended effect, and make me, all the rest of my days, more humble and less self-confident. Self-confidence has often let me down fearful lengths, and

would, without God's gracious interference, prove my endless perdition. I seem to be made to feel this evil of my heart, more than any other, at this time. In prayer, or when I write or converse on the subject, Christ appears to me my life and strength; but, at other times, I am thoughtless and bold, as if I had all life and strength in myself. Such neglects, on our part, are a diminution of our joys; but the Covenant! the Covenant stands fast with Him for his people evermore. I mentioned my conversing sometimes on divine subjects. In these I am sometimes led on by the Soofi Persians, and tell them all I know of the very recesses of the Sanctuary. But to give an account of all my discussions with these mystic philosophers must be reserved to the time of our meeting. Do I dream, that I venture to think and write of such an event as that? Is it possible that we shall ever meet again below? Though it is possible, I dare not indulge such a pleasing hope.

"In three days I intend setting my horse's head towards Constantinople, distant about 1300 miles. Nothing, I think, will occasion any further detention here, if I can procure servants who know both Persian and Turkish. Ignorant as I am of Turkish, should I be taken ill on the road, my case would be pitiable indeed. The ambassador and his suite are still here; his and Lady Ouseley's attentions to me, during my illness, have been unremitted. The Prince Abbas Mirza, the wisest of the king's sons, and heir to the throne, was here some time after my arrival. I much wished to present a copy of the Persian New Testament to him, but I could not rise from my bed. The book, however, will be given to him* by the ambassador. Public curiosity about the Gospel, now for the first time, in the memory of the modern Persians, introduced into the country, is a good deal excited here and at Shiraz, and at other places; so that, upon the whole, I am thankful at having been led hither and detained, though my residence in this country has been attended with many un-

pleasant circumstances. The way of the Kings of the East is preparing: thus much may be said with safety, but little more. The Persians also will probably take the lead in the march to Sion." pp. 490—492.

We should have been happy to have made several extracts from his journal in this last sad journey from Tebriz towards Constantinople. But we have already transgressed the bounds which we had prescribed to ourselves. We will, therefore, conclude our narrative with one extract more, which records his sufferings, from the cruelty of a Tartar of the name of Hasan Aga, to whose guidance he had been consigned; and which conveys to us his last aspirations for a brighter and better inheritance, before the cord was cut which detained him from it. This passage is of the deepest pathos, and most tragic interest.

"October 2d.—Some hours before day, sent to tell the Tartar I was ready; but Hasan Aga was for once riveted to his bed. However, at eight, having got strong horses, he set off at a great rate, and over the level ground he made us gallop as fast as the horses would go, to Chiflick, where we arrived at sunset. I was lodged, at my request, in the stable of the post-house, not liking the scrutinizing impudence of the fellows who frequent the coffee-room. As soon as it began to grow a little cold, the ague came on, and then the fever; after which I had a sleep, that let me know too plainly the disorder of my frame.

"In the night, Hasan sent to summon me away, but I was quite unable to move. Finding me still in bed at the dawn, he began to storm furiously at my detaining him so long; but I quietly let him spend his ire, ate my breakfast composedly, and set out at eight. He seemed determined to make up for the delay; for we flew over hill and vale to Sherean, where he changed horses. From thence we travelled all the rest of the day and all night: it rained most of the time. Soon after sunset the ague came on again, which, in my wet state, was very trying: I hardly knew how to

* "Sir Gore Ouseley presented Mr. Martyn's New Testament to the King of Persia, who, in a public rescript, expressed his approbation of the work. He also carried the MS. to St. Petersburg, where, under his superintendence, it was printed and put into circulation."

keep my life in me. About that time there was a village at hand—but Hasan had no mercy. At one in the morning, we found two men under a wain, with a good fire; they could not keep the rain out, but their fire was acceptable. I dried my lower extremities, allayed the fever by drinking a good deal of water, and went on. We had little rain, but the night was pitchy dark, so that I could not see where the road was under my horse's feet. However, God being mercifully pleased to alleviate my bodily sufferings, I went on contentedly to the munzil, where we arrived at break of day. —After sleeping three or four hours, I was visited by an Armenian merchant, for whom I had a letter. Hasan was in great fear of being arrested here: the governor of the city had vowed to make an example of him, for riding to death a horse belonging to a man of this place. He begged that I would shelter him, in case of danger; his being claimed by an Englishman, he said, would be a sufficient security. I found, however, that I had no occasion to interfere. He hurried me away from this place without delay, and galloped furiously towards a village, which, he said, was four hours distance, which was all I could undertake in my present weak state: but village after village did he pass, till night coming on, and no signs of another, I suspected that he was carrying me on to the munzil; so I got off my horse, and sat upon the ground, and told him, 'I neither could nor would go any further.' He stormed, but I was immovable, till a light appearing at a distance, I mounted my horse, and made towards it, leaving him to follow, or not, as he pleased. He brought in the party, but would not exert himself to get a place for me. They brought me to an open veranda, but Sergius told them I wanted a place in which to be alone. This seemed very offensive to them; 'And why must he be alone?' they asked; ascribing this desire of mine to pride, I suppose. Tempted, at last, by money, they brought me to a stable-room, and Hasan and a number of others planted themselves there with me. My fever here increased to a violent degree; the heat in my eyes and forehead was so great, that the fire almost made me frantic. I entreated that it might be put out, or that I might be carried out of doors. Neither was attended to: my servant, who, from my sitting in that strange way on the ground, believed me delirious, was deaf to all I said. At last I pushed my head in

among the luggage, and lodged it on the damp ground, and slept.

"5th.—Preserving mercy made me see the light of another morning. The sleep had refreshed me, but I was feeble and shaken; yet the merciless Hasan hurried me off. The munzil, however, being not distant, I reached it without much difficulty. I expected to have found it another strong fort at the end of the pass, but it is a poor little village, within the jaws of the mountains. I was pretty well lodged, and tolerably well till a little after sunset, when the ague came on with a violence I never before experienced. I felt as if in a palsy, my teeth chattering, and my whole frame violently shaken. Aga Hosyn and another Persian, on their way here from Constantinople, going to Abbas Mirza, whom I had just before been visiting, came hastily to render me assistance if they could. These Persians appear quite brotherly, after the Turks. While they pitied, Hasan sat with perfect indifference ruminating on the further delay this was likely to occasion. The cold fit, after continuing two or three hours, was followed by a fever, which lasted the whole night, and prevented sleep.

"6th.—No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought, with sweet comfort and peace, of my God; in solitude—my company, my friend, and comforter! O! when shall time give place to eternity! When shall appear that new heaven and new earth wherein dwelleth righteousness! There—there shall in no wise enter in any thing that defileth: none of that wickedness that has made men worse than wild beasts—none of those corruptions that add still more to the miseries of mortality, shall be seen or heard of any more." pp. 520—524.

Scarcely had Mr. Martyn breathed these holy desires after the "rest which remaineth to the people of God," than he was translated to the world on the verge of which he had so long stood. He died at Tocat, about the 16th of October, 1812, either of the plague, or of the disorder whose ravages in his constitution, are so painfully recorded in the above quotation. No further par-

particulars have been collected respecting his deeply affecting, we will not say *untimely*, death, in addition to those already mentioned in our volume for 1813, p. 269.

His affectionate and devout biographer having thus conducted us to the grave over which he was, we doubt not, one of the sincerest mourners, proceeds to give us an estimate of Mr. Martyn's character and talents; to which he adds similar testimonies from the pens of Mr. Thomason and Mr. Corrie in India, and Mr. Martyn's intimate friend the Rev. C. J. Hoare, of Blandford in Dorset. Of his literary character Mr. Hoare remarks:—

“Mr. Martyn combined in himself certain valuable, but distinct qualities, seldom found together in the same individual. The easy triumphs of a rapid genius over first difficulties never left him satisfied with present attainments. His mind, which naturally ranged on a wide field of human knowledge, lost nothing of depth in its expansiveness. He was one of those few persons whose reasoning faculty does not suffer from their imagination, nor their imagination from their reasoning faculty; both, in him, were fully exercised, and of a very high order. His mathematical acquisitions clearly left him without a rival of his own age; and yet, to have known only the employments of his more free and unfettered moments, would have led to the conclusion that the classics and poetry were his predominant passion.” p. 527.

The biographer has probably seen, though he has not extracted, the testimony borne by that distinguished traveller, Morier, to the impression produced in Persia by the talents and piety of Mr. Martyn. Our readers will, doubtless, be happy to receive the evidence of an individual so justly entitled to confidence.

“We had not been long at Tebriz, before our party was joined by the Rev. William Conning and the Rev. Henry Martyn. The former was attached to our embassy as chaplain; the latter, whom we had left at Shi-

raz, employed in the translation of the New Testament into the Persian language, having completed that object, was on his way to Constantinople. Both these gentlemen had suffered greatly in health, during their journey from Shiraz. Mr. Martyn had scarcely had time to recover his strength, before he departed again. He remained some time with the Armenian Patriarch and his monks, at Etchmiatzin, and his memory is highly revered amongst them. He had a relapse of his fever in Turkey; and, as he travelled with a Tartar, a mode evidently too violent for his weak frame, his disorder obliged him to stop at Tocat, where he died. The Persians who were struck with his humility, his patience, and resignation, called him a *merdi khodâi*, a man of God; and indeed every action of his life seemed to be bent towards the one object of advancing the interest of the Christian religion. When he was living at Shiraz, employed in his translation, he neither sought nor shunned the society of the natives; many of whom, constantly drew him into arguments about religion, with the intention of persuading him of the truth and excellence of theirs. His answers were such as to stimulate them to further arguments; and, in spite of their pride, the principal Mollahs, who had heard of his reputation, paid him the first visit, and endeavoured in every way to entangle him in his talk. At length he thought that the best way of silencing them was, by writing a reply to the arguments which they brought both against our belief, and in favour of their own. His tract was circulated through different parts of Persia, and was sent from hand to hand to be answered. At length it made its way to the King's Court, and a Mollah of high consideration, who resided at Hamadan, and who was esteemed one of the best controversialists in the country,

was ordered to answer it. After the lapse of more than a year, he did answer it : but such were the strong positions taken by Mr. Martyn, that the Persians themselves were ashamed of the futility of their own attempts to break them down ; for, after they had sent their answer to the Ambassador, they requested that it might be returned to them again, as another answer was preparing to be given."—Mr. Morier adds : " I have heard since my return to England, that Mr. Martyn's tract has been sent to a Mollah of great celebrity, residing at Bagdad, in the hope that he may be more successful in refuting it. Such answer has never yet been given ; and we may infer from this circumstance, that if, in addition to the Scriptures, some plain treatises of the evidences of Christianity, accompanied by strictures upon the falseness of the doctrines of Mohammed, were translated into Persian, and disseminated throughout that country, very favourable effects would be produced. Mr. Martyn caused a copy of his translation of the New Testament to be beautifully written, and to be presented by the ambassador to the king, who was pleased to receive it very graciously. A copy of it was made by Mirza Baba, a Persian, who gave us lessons in the Persian language ; and he said, that many of his countrymen asked his permission to take Mr. Martyn's translation to their homes, where they kept it for several days, and expressed themselves much edified by its contents."*

* The testimonies to Mr. Martyn's character are indeed numerous. We could wish that our author had extracted the following from the pen of one who knew him well, and valued him highly :—" I speak of a Christian minister, well known to many of you, and dear to all that knew him. If it may be permitted to one who formerly walked with him to the house of God, and shared with him the intercourse of private life, to pause for a single moment over the tomb of Martyn, recollection would dwell with melancholy pleasure upon

In conclusion, we cannot resist adding a very few remarks, which the perusal of Mr. Sargent's work has suggested to us.

In the first place, we have been deeply impressed at almost every point of it, with the absolute necessity of the most vigorous, substantial, zealous, and unbending piety in the character of every one who is selected for the office of a missionary. What could have been hoped for from ordinary zeal in the circumstances of Mr. Martyn ? What could have sustained him, under the pressure of a withering climate, and the inward ravages of disease, and the scourge of insult and persecution, but a faith and love the most exalted, and steadfast, and unbending ? How obvious is it that no " novice," no man whose mind has not been disciplined by long habits of vigilance and devotion, and purged, by the powerful influences of Divine grace, from earthly affections, should be confronted with obstacles so trying to human nature. We feel it the more necessary to urge this point, because as the demand for missionaries increases, and the pecuniary

that candour of mind, that sweetness of disposition, that spirit of love, that constancy of zeal, that simplicity of purpose, that exaltation of heavenly-mindedness, which distinguished him alike in the privacy of retirement, and in the walks of public occupation. If it be asserted, that learning and ability are seldom combined with a supreme regard for religion, let me produce one instance for the credit of literature, where talents of the first order, and attainments of no vulgar fame, were ennobled by fervent piety, and zealously employed in the best of causes. His days were few ; but if we measure life by the achievements effected, rather than by the lapse of years, they will seem neither few nor inglorious. He has bequeathed to his successors great and durable monuments of successful labour. He has left an example which may guide the ardour of youth, and rouse the dormant energies of age."—See Dealtry's Sermon before the Church Missionary Society, preached May 4, 1813.

compensation attached to their function is rendered an object worth secular competition, the danger of unfit persons thrusting themselves into the office will be proportionably increased. In this country a certain measure of decency and propriety of conduct is usually secured in a minister by the forms of society and the vigilance of public inspection. But the missionary in distant countries must, generally speaking, be nearly his own master—must have strong and frequent temptations to neglect his duty—must be exposed to trials of which the inhabitants of a professedly Christian community can form no adequate conception. If therefore we should fail to exercise the closest vigilance in the selection of agents—if we should admit of any other quality as a substitute for deep and tried piety—or imagine that the mere scholar or adventurer can be a fit instrument for carrying the Cross of the Redeemer into the regions of idolatry, the best hopes of our missionary institutions would be disappointed. We have but to observe the utter inefficiency of a cold-hearted and perfunctory ministration of the mysteries of the Gospel in our own country, to infer what it is likely to achieve in the dark recesses of idolatry.

Another observation which has been almost forced upon our attention in the perusal of this work, is the high importance of a regular education to the efficiency of a missionary, especially when employed in the East. We know, indeed, that the best education and the amplest powers are but weakness itself; a mere “withered hand” in the work of the ministry, without the “mighty energy” of the Spirit of God. But, at the same time, we are every day more and more strongly impressed with the importance of carrying the wavering and uncertain mind of man through the stages of a regular education. Not a few of the errors, Christ. Observ. No. 210.

perplexities, and commotions which infest the church of God, spring from ignorance. The church at this moment is suffering to the very quick from follies, heresies, innovations, and schisms thus engendered.

In the case of Mr. Martyn it is scarcely possible to measure the benefit of his early self-discipline, of his attention to the rules of rigid demonstration, of the habit of rejecting the excrescences of a subject, and seizing upon the vital and substantial points of investigation. Every faculty he had ever exercised, every science he had studied, every language he had learned; all the patience and self-denial perpetually required, and exercised, and cherished in the process of a regular education, were perpetually called into action in almost every step of his career. So that it may be fairly affirmed, that had he been a less learned, or less disciplined man, he must in many very important points, have been a worse missionary. Nor was the benefit of his education confined to his influence upon *others*. We perceive it in his own religious character. Few men have been more marked than Mr. Martyn by that noble enthusiasm of character which spurns at obstacles, which lavishes every feeling and faculty of the man on the prosecution of great objects, which “counts not even life dear” to the possessor, if only he “may finish his course with joy and the ministry which he has received of the Lord Jesus.” But the peculiarity in the case of Mr. Martyn is, that this ardent and entire self-devotion was as much subjected to rule as the most sober and drowsy faculties of the mind. We do not even discover in the volume before us any instances of excess or extravagance in opinion. Let those, then, who, either in the ministry at home, or in missionary enterprises abroad, imagine that education, if not a clog and encumbrance

on the free spirit of religion, is at the best no real auxiliary to it, consider the example of Mr. Martyn, and correct their estimate of the value of early discipline and learning.

We will conclude this extended article by congratulating our readers on the comparatively cheering aspect of religion in the East. It is no small ground of gratitude and exultation, that the New Testament of Mr. Martyn is put into circulation in Persia, and that the remembrance of his piety and talents survives to commend his translation to the attention of its population. There has arrived in this country a curious copy of Persian verses, with which in some new edition the author of these Memoirs will, it is to be hoped, indulge the reader, and in which the virtues of Mr. Martyn are celebrated in the most exalted language. But our hopes are by no means bounded within the circumference of Mr. Martyn's exertions. Wherever we look, India brightens under our eye. Schools, colleges, churches, missionaries, multiply while we gaze. Prejudices are giving way. The monstrous apologies for heathenism, and sceptical insinuations against Christianity—the false alarms respecting the ingress of missionaries into the East—the sickly whinings over the injuries of meek and innocent idolatry—the base and unfounded charges on the missionaries, as the authors of revolt—are heard no more. In all quarters there is life and movement; and hope spreads her "golden wing" upon a soil hitherto abandoned to darkness and despair. "Though absent in the flesh, yet present in the spirit," how must Henry Martyn, and those of his fellow-soldiers who have fallen under the banner of the Cross, "joy" as they "behold" the kindling glories of the world beneath. It is not their only happiness that they have

that we shed the warm tear of gratitude, and admiration, and love, over their graves or their histories; but that from their ashes has arisen a flame which, under the powerful influences of Divine grace, is rapidly illuminating the wide and cheerless wastes of idolatry. It is their eternal consolation that angels are triumphing and rejoicing in the conquest which the Redeemer of the world has granted to the labours of his ardent, devout, disinterested, and suffering servants.

Sermons preached in the Tron Church, Glasgow. By THOMAS CHALMERS, D. D., Minister of the Tron Church, Glasgow. Glasgow, Smith: London, Longman. 1819. 8vo. pp. 525. Price 12s.

WE welcome the appearance on our horizon of some fresh coruscations from a luminary whose progress we some time since traced amongst the shining orbs of visible glory above us, and whose renewed light and warmth, we trust, will produce highly beneficial effects upon our moral atmosphere. We remember with much pleasure Dr. Chalmers's splendid march over the field of modern astronomy, and his laudable endeavour to reconcile the speculations of science to the Christian system: nor have we forgotten those treasures of moral and spiritual excellence which many among us had the opportunity of beholding profusely, though far from ostentatiously, displayed when he favoured our Southern metropolis with a transient visit. We were, in consequence, desirous to become still more intimately acquainted with the doctrines and the diction to which such vast effects were owing;—to arrest the vivid fires which shot athwart the distant cloud, in order to subject them to the test of a closer and more direct examination. This wish certainly did not proceed

"sunk to rest,
By all their country's wishes blest,"

from an unmeaning curiosity, nor, we trust, from a carping spirit of criticism. We simply desired to reflect in deliberate stillness, and the silence of our closets, upon the arguments and illustrations which had passed by us too rapidly to admit of the full examination which their merit seemed to demand. Dr. Chalmers has met our earnest desires in the present volume. We have now the opportunity we sought of analyzing the elements of that rich and glowing combination which had enraptured, and, we are sure, edified so many. We have the statements, the periods of this very interesting preacher, upon the ordinary topics of divinity, now before us; and we assure ourselves, that if they want any thing of lustre, from the absence of that life and animation which characterized them, as delivered by Dr. Chalmers himself, still enough of the essential and valuable qualities of his peculiar mind appears in these writings to render them, in their wide diffusion, a most important addition to our theological stores; and we trust they will prove a light irradiating the darkness of many generations. The observations which we ventured to suggest on a former occasion, in our Review of the Astronomical Lectures, with respect either to the reasoning, or to the style of this highly-respected and pious minister, by no means proceeded from any intention of invalidating the authority of his strong views and pointed statements on the most important of all subjects. And if we still must be free to pass an opinion on the present volume, as exhibiting many remaining symptoms of the same direct *mannerism* which we felt it our duty to blame on a former occasion, we must express with equal strength the same degree of respect and assent to his general authority. This we should be more strongly inclined to do on this occasion, as the fault we speak of meets us, in the present instance, with far less fre-

quency and with diminished obtrusiveness. It seems to be, less than before, the fate of this inestimable writer, not only to think, but to write, differently from other men. Very many passages of a strong and solid texture are to be found in this volume, which are at the same time conveyed in the established modes of thought and expression. Where we find elaborateness, we do not find, in the same proportion as formerly, a corresponding peculiarity: and where that peculiarity is observable, it is frequently connected with such aberrations, not to say lapses, of the pen, as evidently prove that *style* of any kind was, at the moment, far from the preacher's thoughts; and that to unconscious habit, rather than to taste and choice, we must ascribe what a slight revision might very easily and very considerably have amended.

We are confident, in short, after an attentive reading of this volume, that it is Dr. Chalmers's growing conviction, that in order to attain variety he must be more frequently unlike himself; that he must, in order to suit all tastes, occasionally forego his own; and that it would be a mistaken policy, with a view to keep up a long and undivided attention, to give to originality itself of the highest order, by a perpetual recurrence, the effect of monotony, and thus, perhaps, divert the mind of the learner from the subject-matter of the discourse, by the peculiarity of the style in which it is conveyed. If this is still too frequently the case in the present volume, we must add, that it is frequently *not* the case; and where the outline of roughness and bluntness is maintained, we find the filling much more often of an ordinary kind, and the colouring far more subdued.

Dr. Chalmers appears to us to write under the most vivid conception and clearest view of the subject before him. Every thing comes fresh from his pen, as from the first

burstings of an overflowing fountain ; and we should conceive that he has a sanguine hope, by the constant reiteration of ideas which have powerfully occupied his own mind, to convey the same impressions, in all their fulness, to the hearts of others. He seems to play with his subject with the ease of entire comprehension ; to turn and toss it into every possible position ; to exhibit it in all its parts and proportions ; and to invite attention, sometimes by a rapid accumulation of particulars, all bearing on the general point, and at others by the introduction of a single quaint and peculiar turn, which appears in his mind to stand proxy for a multitude of feelings. The result of the whole is an expansive, an effervescent, a sparkling, but sometimes a confused and overbearing eloquence.

Still Dr. Chalmers writes like a philosopher. His words are all representatives of things. His thoughts and conceptions seem derived from the recesses of a deeply reflective and introverted mind : and it is impossible to rise from his pages without a full conviction that their author is intimately versed in the anatomy of the human heart. There is a strong thread of what may justly be called *sentiment* running through the texture of his argument : and if we come to inquire what sentiment, good and true, really means, we shall find it means little else than an expression of those moral instincts and involuntary associations of the imagination, which more or less visit the breast of every man on presenting before him certain trains of thought, certain actions, events, or appearances. It may have *feeling* or not as its own basis in the mind of the writer ; but it certainly, and with strong effect, addresses itself to the feelings of the reader ; and that which may have but proceeded from the invention of the one, may thus lodge with irresistible power in the heart of the

other. This sentiment, however, if not meeting with either a very reflective understanding or impressive affections in the breast of the reader, will often tend to much obscurity, and render the writing inapplicable to his case. On this account we do not think that the sermons of Dr. Chalmers, even those now before us, would suit every class of mind, particularly amongst the lower and more uncultivated ranks of life.

But the philosophy of Dr. Chalmers must be considered as of the very highest order. He writes, and thinks, and feels like a divine. His philosophy is the philosophy of true Christianity ; the essential produce of the sacred Scripture. We cannot express too warmly the satisfaction we derive from seeing the high reasoning and investigating powers of such a mind turned to the discovery of truth in its purest forms ; nor how greatly we rejoice in marking the genuine principles of the pure and undefiled religion of Jesus Christ successfully brought into comparison with the most correct principles of metaphysical and moral science. No rational believer in Christianity ever doubted for a moment what would be the result of such a comparison : although not a few who claim to themselves the exclusive title of *rational*, have thought it necessary to omit, in their limited code of doctrine, some of the strongest appeals to the instinctive and irresistible feelings of human nature ; and others, less attentive to the gift of reason than the faculty of the imagination, have suffered the latter to range without control far beyond the prescribed boundaries of the former. The preacher before us has happily called forth into exercise both powers of the human soul : he has applied both, without fear, and with the most decisive success, to the investigation and confirmation of many of the highest and most appalling truths of the

Gospel: and it is only, perhaps, from the unusual closeness with which he has followed up the doctrines and the very words of Scripture by the confirmations of an enlightened philosophy that even his divinity may carry with it some obscurity to those who "have *not* their senses by reason of use fully exercised to discern both good and evil."—Happy shall we be, under the guidance of so powerful a mind, and the sanction of so pious and devoted a heart, to acquire additional strength and light to the cause of our common Christianity, and daily to enlarge the circle of learners in this high school both of Christian doctrine and Christian practice. In proportion as the principles are studied on which Dr. Chalmers founds his belief of the Scriptures, and the deductions he draws from the sacred page, we are persuaded, will their value and their solidity appear. And whilst the doctrines of the Bible remain for ever the same amidst all the fluctuating varieties of human opinion, we feel no hesitating conviction, that as the true science of human nature shall be better understood by means of such discriminating observers as Dr. Chalmers, the more familiar shall we grow with those profound and inspired truths, which are addressed to man, as man, by that Omniscient being who best understood our nature, and adapted the disclosures of revelation to the actual exigencies of our case.

The present volume of sermons purports to be a collection of addresses originally delivered, as they are now affectionately dedicated, to the members of the Tron Church Congregation in Glasgow; and representing, we presume, a specimen of their much valued pastor's ordinary style of doctrine and admonition. In the preface, Dr. Chalmers distinctly states the topic most urgently, and most frequently insisted on, to be the depravity of human na-

ture—its depth, its extent, and its cure—a topic which is usually touched upon with no small degree of delicacy by the majority of human reasoners. The proud philosopher spurns at it: the rational divine, following close in his track, scruples it: the mere moralist seems to see in it the blasting of all his fairest prospects of human perfectibility: the philanthropist is too candid, and many, who have perhaps known or fancied an ill use made of it, (and what other sound scriptural doctrine has not been abused?) are too cautious to admit it in its true extent, and prefer our modified English of "*very far gone* from original righteousness," to the stronger Latinism of "*quam longissimè*." Now Dr. Chalmers, finding the strongest expressions on this head fully warranted by the Divine Record, has no scruple in stating all he thinks and feels on the doctrine of human depravity. Indeed, the very delicacy which others have manifested seems with him the very reason for casting off all reserve, and making what is but a slight and unessential appendage to *some* systems, the very foundation on which is constructed the whole of his Christian edifice. He does this, not to affront the philosopher, or to deject the moralist, or to shock the philanthropist; but because he finds upon investigation, that the fact is as it is stated to be; and that therefore it is consonant to the soundest principles of philosophy so to state it; and that to decline such a view, is to shut our eyes to an actual and undeniable disorder of the human soul, and consequently to lose all hope, and forfeit all right, of cure. He states it, not to injure the cause of morals, but to support it, and because a knowledge of the disease is absolutely necessary to a due application of the remedy provided in the Gospel; a remedy adequate to the worst symptoms of the disease, and, in the highest degree of which human nature under

the Divine grace is capable, salutary, purifying, and invigorating. "In opposition to every apparent obstacle from the justice of God, or the impotency of man," says our author in his preface, "our wants are fully provided for in the Gospel."

"There we behold the amplest securities for the peace of the guilty. But there do we also behold securities equally ample for their progress, and their perfection in holiness; insomuch, that in every genuine disciple of the New Testament, we not only see one who, delivered from the burden of his fears, rejoices in hope of a coming glory—but we see one who, set free from the bondage of corruption, and animated by a new love, and a new desire, is honest in the purposes, and strenuous in the efforts, and abundant in the works of obedience." p. vi.

With such views we are not afraid to meet Dr. Chalmers upon the highest scriptural ground he may be pleased to assume, in stating the doctrine of human corruption. Neither do we withhold our cordial assent to the propriety of that method which he goes on to vindicate as his own choice in treating on moral subjects, with a view to impress them on the mind of the learner; namely, the frequent iteration, and *almost* identical inculcation, of the same truth. The distinction in this respect between speculative truths, and such as are allied to practice and moral feeling, as referred to by Dr. Chalmers, is perfectly correct. In the former case, repetition may be superfluous: in the latter, it is oftentimes absolutely essential. The remark, indeed, forcibly reminds us of the old fashioned, but not therefore less estimable, Bishop Patrick's comment on the word Deuteronomy, or recapitulation by Moses of the heads of the Divine law. "The reason of the repetition of the very same thing over and over again, is that he might make it sink into their minds by being often inculcated. Some have been so foolish as to make this an ob-

jection against the book having been composed by Moses, which only shews their great ignorance; all wise men having even judged it necessary to say, *τα αὐτα περὶ τῶν αὐτῶν*, the very same things concerning the same things, that they might be thoroughly understood, and fixed in the memory of their auditors, and settled in their hearts and affections."*

The frequency of recurrence in this volume, though by somewhat different paths, to the same all-important truths—for which, indeed, as respects the rules of composition, Dr. Chalmers modestly apologizes in his preface—would make any distinct analysis of the seventeen sermons of which it is composed, rather a vague and unpleasing task.—We shall, however, as we proceed, mention the texts of each; and, classing such of the sermons together as bear the strongest features of resemblance, shall extract from each class such passages as may serve to give the reader some, though a very imperfect, idea of Dr. Chalmers's full conception of the subject before him.

The first, second, and third sermons we are disposed to consider as of a class by themselves, enlarging respectively on,

1. The Necessity of the Spirit to give effect to the Preaching of the Gospel; from 1 Cor. ii. 4, 5: "And my speech and my preaching were not with enticing words of man's

*Εἰδέναι χρὴ ὅτι οὐ ραδίον δόγμα παραγενέσθαι ἀνθρώπων, εἰ μὴ κατ' ἑκάστην ἡμέραν τα αὐτὰ καὶ λέγει τις καὶ ἀκούῃ, καὶ ἅμα χράτο πρὸς τὸν βίον.—Epictet. Patrick ad Deut. 1. May not some light be thrown, by this principle, on the apparent repetition in the several Gospels of the same truths, but placed in different periods of our Saviour's life? Is it not probable, that the very same observations fell frequently from lips studious far more of benefit than novelty, and that they are therefore properly referred by different Evangelists to different parts of the history.

wisdom, but in demonstration of the Spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God."

2 The mysterious Aspect of the Gospel to the Men of the World; from Ezek. xx. 49: "Then said I, O Lord God, doth he not speak parables?"

3 The preparation necessary for understanding the Mysteries of the Gospel; from Matt. xiii. 11, 12: "He answered and said unto them, Because it is given to you to know the mysteries of the kingdom of heaven; but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath."

The three leading conceptions which meet us respectively in these three sermons, are—1. The total incapacity of man, in his natural state, for making any progress whatever, or indeed any beginning in the proper, that is to say, the *experimental*, knowledge of Divine things; 2. The consequent indifference, or rather solid objection that he entertains to those mysterious statements of Divine Truth, which are to him no better than *parables*; 3. The absolute necessity for seeking out of ourselves, though not without our own exertion and instrumentality, the means of attaining Divine knowledge, and a progressive advancement in the paths of holiness. From the variety of just and impressive observations with which, in his own original way, our preacher traces out the several conclusions at which he aims we must again state, that we feel it will be very difficult to select any that will convey an adequate idea of the strength and vividness of his conceptions on these most interesting points. From the very full opening sermon, in which the natural feebleness of man and his acquired power through prayer for Divine illumina-

tion, are nobly contrasted, we have the following specimen of that *synthetical* method of reasoning, beginning from the simplest elements, and marching on to the highest combinations, for which Dr. Chalmers is so eminent.

"We read of the letter, and we read also of the spirit of the New Testament. It would require a volume, rather than a single paragraph of a single sermon, to draw the line between the one and the other. But you will really acknowledge that there are many things of this book which a man, though untaught by the Spirit of God, may be made to know. One of the simplest instances is, he may learn the number of chapters in every book, and the number of verses in every chapter.—But is this all? No; for by the natural exercise of his memory, he may be able to master all its historical information. And is this all? No; for by the natural exercise of his judgment he may compare Scripture with Scripture,—he may learn what its doctrines are,—he may demonstrate the orthodoxy of every one article in our national Confession,—he may rank among the ablest and most judicious of the commentators,—he may read, and with understanding too, many a ponderous volume,—he may store himself with the learning of many generations,—he may be familiar with all the systems, and have mingled with all the controversies, and yet, with a mind supporting as it does the burden of the erudition of whole libraries, he may have gotten to himself no other wisdom than the wisdom of the letter of the New Testament. The man's creed, with all its arranged and its well weighed articles, may be no better than the dry bones in the vision of Ezekiel, put together into a skeleton, and fastened with sinews, and covered with flesh and skin, and exhibiting to the eye of the spectators, the aspect and the lineaments of a man, but without breath, and remaining so, till the Spirit of God breathed into it, and it lived. And it is in truth a sight of wonder, to behold a man who has carried his knowledge of Scripture as far as the wisdom of man can carry it,—to see him blest with all the light which nature can give, but labouring under all the darkness which no power of nature can dispel,—to see this man of many accomplishments, who can bring his every power of demonstration to bear upon the Bible, carrying in his bosom a heart uncheered by any one of its consolations, unmoved by the influence of any one of its

truths, unshaken out of any one attachment to the world, and an utter stranger to those high resolves, and the power of those great and animating prospects, which shed a glory over the daily walk of a believer, and give to every one of his doings the high character of a candidate for eternity." pp. 32—34.

We know not how to pass by what is of more rare occurrence in the present volume—a most exquisite image in a following page, by which the preacher illustrates his own just caution, that by Divine illumination we are not to understand the revelation of any new truth ;—a pretence so congenial to the visionary and enthusiastic.

"He (the Spirit) does not make us wise above that which is written ; but he makes us wise up to that which is written. When a telescope is directed to some distant landscape, it enables us to see what we could not otherwise have seen ; but it does not enable us to see any thing which has not a real existence in the prospect before us.—It does not present to the eye any delusive imagery,—neither is that a fanciful and fictitious scene which it throws open to our contemplation. The natural eye saw nothing but blue land stretching along the distant horizon. By the aid of the glass there bursts upon it a charming variety of fields, and woods, and spires, and villages. Yet who would say that the glass added one feature to this assemblage ? It discovers nothing to us which is not there ; nor, out of that portion of the book of nature which we are employed in contemplating, does it bring into view a single character which is not really and previously inscribed upon it. And so of the Spirit. He does not add a single truth, or a single character to the book of revelation. He enables the spiritual man to see what the natural man cannot see ; but the spectacle which he lays open is uniform and immutable." pp. 35, 36.

The happy alliance between prayer and study, depicted in this sermon, and which strongly reminds us of the fine saying of Bishop Saunders, "Study without prayer is atheism ; prayer without study is presumption ;" is most instructively exemplified towards the end by the character of St. Paul ; of him who "did homage to the will of God by

the labours of the ever-working minister, and did homage to the power of God by the devotions of the ever-praying minister."

From the second sermon, in which the reception given by moderns to the peculiarities of Christianity is well illustrated by that given to the parables of Ezekiel by his hearers, who "wanted either principle to be in earnest, or patience for the exercise of attention, or such a concern about God as to care very much about his will," we might extract some very excellent epitomes of Christian doctrine, as contrasted with the ordinary, the worldly, and the rational statements of pretended scriptural truth, by which scriptural words and ideas are alike banished, and the essence of the Cross is made wholly to cease. According to Dr. Chalmers, and we agree with him in the remark, it is a very different thing to speak on the one hand of affection to God as a Father, service to him as a Master, and allegiance as a Sovereign ; and on the other, to use and understand the closer and more exclusive and experimental phrases and *ideas* of the New Testament, relative to sanctification, the atonement, the blood of the everlasting covenant, the spirit of adoption, fellowship with the Father and the Son, growing up unto Christ, &c. &c. : and those persons who would admit the former appeals as level to their natural apprehension, would, in hearing of the latter, we believe, often throw themselves upon the couch of oscitancy, and say, "Ah ! Lord God, doth he not speak parables ?" We cannot, however, forget, that the very analogies with which our author contrasts the most scriptural language, are the chosen analogies of Scripture itself ; and that the appeal is made by Jehovah himself to the verdict of our common reason. "If I be a father, where is mine honour ; If I be a master, where is my fear ?" It does not seem at all necessary, for giving Scripture morality its full force, to set

aside the divine appeals to the common sense of mankind: indeed, in one respect it is injurious to do so, as they form a sort of link between the natural and the spiritual ideas, of which we are alike capable, and are frequently an incipient step towards higher and more scriptural attainments. The Spirit of God condescends to small initial movements, and commencing instruments in the divine life: and "the honest and good heart," having been first convinced of its delinquency, even on the commonest claims of the Divine Being, considered as a Father, Master, or Sovereign, may be led hereafter to see in these very terms, as applied to Him, a meaning and a mystery which does not belong to the same terms in their ordinary use; and on these very analogies may thus be grafted the new and extensive Christian relations of a reconciled Father, a Master by purchase, a King by conquest, and the Head over all things to his Church.

In making this stricture, however, we are the farthest possible from any wish of diminishing the force of an observation which lies at the very root of truth, and has a most distinct and vivid application to many writers and preachers of the present day, and indeed of every period in which the profession of Christianity is widely extended, while the real and growing knowledge of its truths is comparatively confined. We agree with Dr. Chalmers, that there are multitudes of half-way Christians, who would have nothing to object to the inculcation of morality, even of a high stamp, couched in ordinary language, but the very essence of whose objection against the real truth is, that it goes beyond that language, and inculcates something which, though but indistinctly understood by them, is evidently far above their ordinary ideas, expressions, and predilections relative to virtue and moral obligation. They comprehend Christ. *Observ. No. 210.*

just so much as to wish to hear no more. "There is a certain want of adjustment between the truth as it is in Jesus, and the prevailing style of their conceptions." p. 75. And we highly approve the appeal made to such in pp. 77—79:

"Have they ever, to the satisfaction of their own minds, disproved the Bible?—And if not, how can they sit at ease, should all the mysteriousness which they charge upon evangelical truth, and by which they would attempt to justify their contempt for it, be found to attach to the very language, and to the very doctrine of God's own communication? What if it be indeed the truth of God . . . the language of the offended Lawgiver . . . and yours the case taken up in this very Bible, whose phrasology and whose doctrine are so unpalatable to you, when it tells us of the preaching of the Cross being foolishness?" &c.

The author, in the conclusion of this sermon, beautifully expatiates on the value of the doctrines of grace upon a death-bed.

"We never saw the dying acquaintances, who, upon the retrospect of his virtues and of his doings, could prop the tranquillity of his spirit, on the expectation of a legal reward. O no! this is not the element which sustains the tranquillity of death-beds. It is the hope of forgiveness. It is a believing sense of the efficacy of the Atonement. It is the prayer of faith offered up in the name of Him who is the Captain of all our salvation. It is a dependence on that power which can alone impart a meetness for the inheritance of the saints, and present the spirit holy, and unreprieveable, and unblameable, in the sight of God." p. 82.

It is perhaps hardly worth while to advert, *in medias res*, to defects of a purely literary kind; yet we certainly could wish the parting warning against the hope of a death-bed repentance had not been ushered in by such a maze of metaphor as the following:

"The effects of the alienation of a whole life, both in *extinguishing* the light of your conscience, and in *rivetting* your distaste
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for holiness, will be accumulated into such a barrier in the way of your return to God, as stamps upon death-bed conversions a grievous unlikelihood," &c.

The third sermon contains a reiteration of the inefficiency of human efforts, without Divine grace, for the purposes of saving illumination: and is chiefly valuable as a plain practical disquisition on the three great means of acquiring a knowledge of Divine truth; namely, reflection, prayer, and doing the will of God; and, also, as affording a complete vindication, not so much of the doctrine that Divine assistance does not derogate from the duty of human activity, as of the fact that human diligence, in the performance of every known duty, does not necessarily promote a legal spirit, or invalidate a man's reliance on the grace and merits of a Saviour.

"While the artificial interpreter of Christ's doctrine holds him to be wrong, Christ himself may recognise him to be one of those who keep his sayings, and to whom therefore he stands pledged to manifest himself. The man, in fact, by strenuously doing, is just the more significantly and the more energetically praying. He is adding one ingredient to the business of seeking, without which the other ingredient would be in God's sight an abomination. He is struggling against all regard to iniquity in his heart, seeing that if he have this regard God will not hear him. To say, that it is dangerous to tell a man in these circumstances to *do*, lest he rest in his doings and fall short of the Saviour, is to say, that it would be dangerous to place a man on the road to his wished-for home, lest when he has got upon the road, he should stand still and be satisfied. The more, in fact, that the man's conscience is exercised and enlightened, (and what more fitted than wilful sin to deafen the voice of conscience altogether?) the less will it let him alone, and the more will it urge him onward to that righteousness which is the only one commensurate to God's law, and in which alone the holy and inflexible God can look upon him with complacency. Let him humbly betake himself, then, to the prescribed path of reading, and prayer, and obvious reformation,—and let us see if there do not evolve

upon his mind, in the prosecution of it, the worthlessness of all that man can do for his meritorious acceptance with the Law-giver." pp 94, 95.

As far as we can judge, it is impossible for any language to speak more agreeably to reason or Scripture, than the above passage. And we must add, on a review of the three foregoing sermons, that if any thing is more remarkable than the strength and earnestness, and fullness, and conclusiveness of their several statements of the truths of the Gospel, it is the guard of moderation and consistency throughout, by which every doctrine is retained within its proper rank and disciplined service: nothing is out of line or keeping with the rest: the very doctrine of human depravity is made, through the intervention of Divine grace and heavenly mercy, to conduce to human duty; and every statement, as far as we can trace the effect on our own minds, is admirably calculated, according to the old definition of good doctrine, "to humble the sinner, exalt the Saviour, and conduce to holiness of heart and life."

But a further progress is made in these several grand objects, through the following three, or we may more properly say five, sermons, which are respectively as follows.

IV. "An Estimate of the Morality that is without Godliness. (Job ix. 30—33.) 'If I wash myself with snow water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. For he is not a man as I am, that I should answer him, and we should come together in judgment. Neither is there any days-man betwixt us, that might lay his hand upon us both.'

V. "The Judgment of Men compared with the Judgment of God. (1 Cor. iv 3, 4) 'With me it is a very small thing that I should be judged of you or of man's judgment. He that judgeth me is the Lord'

VI. "The Necessity of a Mediator

between God and Man. (Job ix. 33)—
 'Neither is there any days-man betwixt
 us that might lay his hand upon us both.'

"VII. The Folly of Men measuring
 themselves by themselves. (2 Cor. x. 12.)
 'For we dare not make ourselves of the
 number, or compare ourselves with some
 that commend themselves; but they, mea-
 suring themselves by themselves, and com-
 paring themselves among themselves, are
 not wise.'

"VIII. Christ the Wisdom of God.
 (1 Cor. i. 24.) 'Christ, the Wisdom of
 God.'

In the first of these sermons, which
 treats of the first two verses of the
 text prefixed to it, we find, 1. A de-
 lineation of that species of virtue to
 which simple nature is competent,
 and which is represented under the
 notion of being "washed with snow
 water;"—2. An exhibition of its to-
 tal and radical incompetency to stand
 the test of that Being whose scrutiny
 is as "a refiner's fire;" which in-
 competency is still further represent-
 ed by the appearance of one "plung-
 ed in the ditch." The acquirements
 in the one case, and the demands in
 the other, are contrasted in the fol-
 lowing short extract.

"There are a thousand things which, in
 popular and understood language, man can
 do. It is quite the general sentiment, that
 he can abstain from stealing, and lying,
 and calumny,—that he can give of his sub-
 stance to the poor, and attend church, and
 pray, and read his Bible, and keep up the
 worship of God in his family. But, as an
 instance of distinction between what he
 can do, and what he cannot do, let us
 make the undoubted assertion, that he can
 eat wormwood, and just put the question,
 if he can also relish wormwood. That is
 a different affair. I may command the
 performance; but have no such command
 over my organs of sense, as to command
 a liking, or a taste for the performance.
 The illustration is homely; but it is
 enough for our purpose, if it be effective.
 I may accomplish the doing of what God
 bids; but have no pleasure in God him-
 self." pp. 122, 123.

'There is much instructive remark
 in the description given, through the

whole of this sermon, of that "*sur-
 face displayed* without a living princi-
 ple of piety," which it is its object to
 expose. We much approve of the
 view given of this subject in refer-
 ence to the character of Job himself
 in the opening: and at the same time
 we cannot speak too highly of the
 very pointed and satisfactory caution
 at the conclusion, in reference to the
 preaching of John the Baptist, against
 a crude and unguarded method of
 speaking of those sincere, though
 not evangelical, acts of virtue and
 habits of morality which are often
 among the initial attempts of a mind
 partially enlightened, and which our
 Lord doubtless includes, when he
 says, that whoso will do the will of
 God shall know of the doctrine. Had
 we space, we should with great satis-
 faction give a passage towards the
 close of this sermon, in further illus-
 tration of the idea of *ungodly* morality,
 beginning, "Conceive for a moment
 that the belief of a God were to
 be altogether expunged from the
 world;" and shewing how much of
this morality would still remain;
 that is, how little its existence de-
 pends on any reference to the Di-
 vine authority.

But we must pass on to the next,
 or fifth, sermon of the collection,
 which carries on the same subject of
 the deficiency of human morality,
 not, as we should have expected, from
 the third verse of the former text in
 Job, which was ready to the hand of
 our preacher, and would better have
 explained his numeral III. at the
 opening of the sermon, but from
 1 Cor. iv. 3, 4. The subject-matter
 of both texts seems to us to admit
 of nearly the same use, which is, in
 short, to trace out specifically the
 leading points of distinction between
 the judgment of men and that of
 God. "There is a distinction found-
 ed upon the claims which God has a
 right to prefer against us, when com-
 pared with the claims which our fel-
 low-men have a right to prefer against
 us;—and there is a distinction found-

ed upon that clearer and more elevated sense which God has of that holiness without which no man shall see his face” These several topics are finely expanded, with plain but forcible and commanding eloquence, to which it would be impossible to do justice by any single quotation. We were particularly struck with the depth of reasoning contained in a remark, in substance as follows: That the sum total of claims which our fellow-men have upon us, even though fully answered, would be so far from setting us free in the eye of God, that were he to have dealt that same measure to men, with which men are bound to be satisfied from each other, we had been undone for ever. It was a step beyond all claims of mortals upon the mercy of each other which rescued us from eternal wo. And it is only an imitation of that *step beyond*, in our conduct towards each other for *God's sake*, which can answer *his* demands upon us, in return for his mercies to our souls. That imitation of himself, which is the essence of God's claims upon his creatures, Dr. Chalmers beautifully expresses as a desire in the Almighty to diffuse over the face of creation a *multiplied resemblance of himself*.—We will now reward our readers, who may have followed us through this slight exposition of the doctrine contained in this sermon, by the following quotation from the close of it, in which the preacher enlarges on his own words, that “the testimony of our fellows will as little avail us in the day of judgment, as the help of our fellows will avail us in the hour of death.”

“And, have you never thought, when called to the chamber of the dying man—when you saw the warning of death upon his countenance, and how its symptoms gathered and grew, and got the ascendancy over all the ministrations of human care and of human tenderness,—when it every day became more visible, that the patient

was drawing to his close, and that nothing in the whole compass of art or any of its resources, could stay the advances of the sure and the last malady,—have you ever thought, on seeing the bed of the sufferer surrounded by other comforters than those of the Patriarch,—when, from morning to night, and from night to morning, the watchful family sat at his couch, and guarded his broken slumbers, and interpreted all his signals, and tried to hide from his observation the tears which attested him to be the kindest of parents,—when the sad anticipation spread its gloomy stillness over the household, and even sent forth an air of seriousness and concern upon the men of other families,—when you have witnessed the despair of friends, who could only turn them to cry at the spectacle of his last agonies, and had seen how little it was that weeping children and inquiring neighbours could do for him,—when you have contrasted the unrelenting necessity of the grave, with the feebleness of every surrounding endeavour to ward it, has the thought never entered within you, How powerless is the desire of man!—how sure and how resistless is the decree of God!

“And on the day of the second death, will it be found, that it is not the imagination of man, but the sentence of God that shall stand. When the sound of the last trumpet awakens us from the grave, and the ensigns of the last day are seen on the canopy of heaven, and the tremor of the dissolving elements is felt upon earth, and the Son of God with his mighty angels are placed around the judgment-seat, and the men of all ages and of all nations are standing before it, and waiting the high decree of eternity—then will it be found, that as no power of man can save his fellow from going down to the grave of mortality, so no testimony of man can save his fellow from going down to the pit of condemnation.—Each on that day will mourn apart. Each of those on the left hand, engrossed by his own separate contemplation, and overwhelmed by the dark and the lowering futurity of his own existence, will not have a thought or a sympathy to spare for those who are around him. Each of those on the right hand will see and acquiesce in the righteousness of God, and be made to acknowledge, that those things which are highly esteemed among men are in his sight an abomination. When the Judge and his attendants shall come on the high errand of this world's destinies,

they will come from God,—and the pure principle they shall bring along with them from the sanctuary of heaven, will be the entire subordination of the thing formed to him who formed it." pp. 167—170.

It will not, we believe, be found so easy by our readers, any more than by ourselves, to determine, with regard to the last sentence, *who* are to *come from God*; "the Judge and his attendants," or "this world's destinies;" as it will be to say that in either case the expression is *hard*, and such as convinces us that, in passages similar to the above, our preacher literally lays the reins on the neck of his imagination, and does not always very accurately inquire whether it is taking him. There is in Dr. Chalmers a singular mixture of pathos and sublimity, with great strength of metaphysical reasoning. It is difficult to say which is the most congenial to his very powerful mind, or to which he brings himself up with the largest demand upon his mental activities. But assuredly we have much oftener reason to hint at the redundancies, and we could almost presume to say vagrancies, of his eloquence, than at any defect in his argument.

In connexion with the sermon under consideration, we are disposed to bring into view the next but one, which is but a step further in progress of the same argument, and naturally connects itself with that which we have just considered. The text we have already mentioned; and the subject, that of "the folly of men measuring themselves by themselves," leads to a view of the worthlessness of mere human commendation founded on the exhibition of mere human virtue. This view is as striking and as completely characteristic of Dr. Chalmers's best and most original style of argument, as any which the volume contains. The opening observations are usefully directed against the too frequent self-deception, practised even by professors of a strict and peculiar Chris-

tianity, to whom the text is immediately addressed, in looking to others "of eminent name for godliness and orthodoxy," and gathering to themselves the grounds of an "insidious security," from seeing in such persons "a certain degree of conformity to the world, or a certain measure of infirmity of temper, or a certain abandonment to the natural enjoyments of luxury, or idle gossiping, or malignant pleasure in commenting on the faults and failings of the absent;" whilst they take occasion from the sight "to allow in themselves an equal extent of indulgence," &c. This ground, however, the preacher soon quits, and applies himself to the still more leading and primary delusion of the world at large, who, by a comparison with each other on the mere grounds of natural virtue, "fortify themselves altogether against an entire reception of the truths or of the overtures of the Gospel." Dr. Chalmers here most successfully pursues his peculiarly strong and clear line of analogical, and, as we have before ventured to call it, *synthetical*, argumentation, beginning from the simple possibility of superior attainments in a narrow sphere of exertion in human life, which, however admirable amongst compeers, could have no weight at all if brought into competition with similar attainments in a higher sphere; thence proceeding to the insignificance of the highest possible natural attainments or social advantages amongst fellow-men, compared with the matchless magnificence of superior orders of beings, and the loftiness of the Supreme Governor of the universe; and again from thence rising to the farther stage of moral superiority, which may attain its highest pitch in our comparison with each other, and yet without touching the height of advancement with the still more advanced but necessary attainments of the heavenly virtues. Our author here brings forward illustrations as

new as they are cogent, in which different comparative attainments in the scale of earthly virtue, are, in reference to a standard higher than all, made to sink into their just and legitimate nothingness. The three cases which he puts of this comparative virtue, according to an inferior standard, are found in a supposed body of fraudulent invaders of the king's revenue; of a set of more "picturesque" adventurous banditti, hardy, ferocious, and sanguinary; or of the same persons brought to the termination of their crimes, a place of confinement, or a scene of distant banishment. The whole series of reasoning and progressive illustration, than which nothing can be more masterly or more decisive, is summed up in the following comprehensive paragraph.

"We want not to shock the pride or the delicacy of your feelings. But, on a question so high as that of your eternity, we want to extricate you from the power of every vain and bewildering delusion. We want to urge upon you the lesson of Scripture, that this world differs from a prison house, only in its being a more spacious receptacle of sinners,—and that there is not a wider distance, in point of habit and of judgment, between a society of convicts, and the general community of mankind, than there is between the whole community of our species, and the society of that paradise, from which, under the apostacy of our fallen nature, we have been doomed to live in dreary alienation. We refuse not to the men of our world the possession of many high and honourable virtues: but let us not forget, that amongst the marauders of the highway, we hear too, of inflexible faith, and devoted friendship, and splendid generosity. We deny not, that there exist among our species, as much truth and as much honesty, as serve to keep society together: but a measure of the very same principle is necessary, in order to perpetuate and to accomplish the end of the most unrighteous combinations. We deny not, that there flourishes on the face of our earth a moral diversity of hue and of character, and that there are the better and the best who have signalized themselves above the

level of its general population: but so it is in the malefactor's dungeon, and as there, so here, may a positive sentence of condemnation be the lot of the most exalted individual. We deny not, that there are many in every neighbourhood, to whose character, and whose worth, the cordial tribute of admiration is awarded: but the very same thing may be witnessed amongst the outcasts of every civilized territory,—and what they are, in reference to the country from which they have been exiled, we may be, in reference to the whole of God's unfallen creation. In the sight of men we may be highly esteemed,—and we may be an abomination in the sight of angels. We may receive homage from our immediate neighbours for all the virtues of our relationship with them,—while our relationship with God may be utterly dissolved, and its appropriate virtues may neither be recognised nor acted on. There may emanate from our persons a certain beauty of moral colouring on those who are around us,—but when seen through the universal morality of God's extended and all-pervading government, we may look as hateful as the outcasts of felony,—and living, as we do, in a rebellious province, that has broken loose from the community of God's loyal and obedient worshippers, we may, at one and the same time, be surrounded by the cordialities of an approving fellowship, and be frowned upon by the supreme judicatory of the universe. At one and the same time, we may be regaled by the incense of this world's praise, and be the objects of Heaven's most righteous execration." pp. 212—214.

We must add one more passage which follows, in proof of our being really in this state of moral alienation and penal banishment from the presence and favour of our Creator.

"The whole history of our world gives evidence to its state of banishment from the joys and the communications of paradise. Before the entrance of sin did God and man walk in sweet companionship together, and saw each other face to face in the security of a garden. A little further down in the history, we meet with another of God's recorded manifestations. We read of his descent in thunder upon Mount Sinai. O what a change from the free and fearless intercourse of Eden! God, though surrounded by a people whom

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he had himself selected, here sits, if we may use the expression, on a throne of awful and distant ceremony; and the lifting of his mighty voice scattered dismay among the thousands of Israel. When he looked now on the children of men, he looked at them with an altered countenance.—The days were, when they talked together in the lovely scenes of paradise as one talketh with a friend. But, on the top of Sinai, he wraps himself in storms, and orders to set bounds about the mount, lest the people should draw near, and God should break forth upon them." p. 216.

We must now leave the reader to appreciate the general result of the

three foregoing sermons, as bearing on the great question of the total inadequacy of all human virtue to meet the demands of Divine justice, or in any measure to conciliate, by itself, the regard of Divine favour. To us they speak a very definite and most edifying language; such as lays the best possible foundation for the two next sermons, the last of this series; the consideration of which we must defer to our next Number.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—History of the Indian Archipelago, by J. Crawford;—Memoirs of the Protector Cromwell, by Oliver Cromwell, a descendant;—Life of the Admirable Crichton, by P. F. Tytler;—Life of Wm. Lord Russell, by Lord John Russell;—A Journal in Carniola and Italy, by W. A. Cadell;—Travels in the East, edited by R. Walpole;—The London Institution and Porsoniana, by Mr. Partington;—No. I. of a New Quarterly Scientific Publication, by Dr. Brewster and Dr. Jameson;—A general History of Music, by Dr. Busby;—Manual of Mineralogy, by Professor Jameson;—Statistical Account of Ireland, by W. S. Mason.

In the press:—Letters from Palestine;—Geometrical Analysis, and the Geometry of Curve Lines, by Professor Leslie;—Reliquiæ Statisticæ de Hibernia;—Travels in the North of Germany, by T. Hodgskin;—Polyglot Grammar, by Rev. — Nolan;—Geometrical Problems, deducible from the first six books of Euclid's Elements, by Rev. M. Bland.

Oxford.—The Prize Compositions are adjudged to the following gentlemen:—English Essay—The characteristic Differences of Greek and Latin Poetry; S. Richards, B. A. Fellow of Oriel College. Latin Essay—"Quænam fuerint præcipue in causa, quod Roma de Carthagine triumphavit?" A. Macdonnell, B.A. Student

of Christ Church. Latin Verses—"Syracusæ," the Hon. E. Geoffrey Smith Stanley, of Christ Church. Sir Roger Newdigate's Prize: English Verse—"The Iphigenia of Timanthes;" H. J. Urquhart, Fellow of New College.

Cambridge.—Sir William Browne's three gold medals for the present year were adjudged as follows:—For the Greek Ode, *Reginæ Epicedium*, to Mr. H. Waddington, Scholar of Trinity College. For the Latin Ode, *Thebæ Ægyptiacæ*, to Mr. T. H. Hall, Scholar of King's College. For the Epigrams, *Discrimen Obscurum*, to Mr. R. Okes, Scholar of King's College. The Chancellor's gold medal for the best English Ode, to Mr. T. B. Macaulay, of Trinity College: subject, *Pompeii*.

At the late Hants County Sessions an appeal was instituted by the Rev. Henry Wake, Rector of Over Wallop, against the accounts of the overseers of that parish, who had been in the habit of eking out the labourers' wages by an allowance from the poor rates. This practice was so commonly understood by the farmers, that they made engagements with their labourers accordingly, and the men were induced to accept almost any wages from those who hired them. The chairman (the Earl of Carnarvon) said, the payment of a portion of labourer's wages out of the poor rates was illegal, and should be disallowed; that it was alike unjust in principle and prac-

tice, and pressed heavily on the small farmer, on the shopkeeper, and on other persons in the parish, who contributed a larger proportion towards the poor rates than the more extensive occupiers of land. The overseers were accordingly directed to refund 25*l.* to the Rev. H. Wake, and to discontinue the practice.

Distribution of Waterloo Prize Money.—Commander in chief, 60 000*l.*; general officer, 1 250*l.*; field officer, 420*l.*; captain, 90*l.*; subaltern, 33*l.*; sergeant, 19*l.*; rank and file, 2*l.* 10*s.*

Imprisonment for small Debts.—The Society for the Relief of Persons imprisoned for small Debts, at their last annual meeting reported, that the number of debtors released, and discharged by them from sixty-two prisons, during the past year, was 1,138, who had 883 wives and 2,187 children: the average expense of their liberation cost only 2*l.* 17*s.* 2½*d.* each. At this meeting 68 prisoners were relieved for the sum of 228*l.* 9*s.* 7*d.* Of 92 cases, 23 were rejected, and 6 deferred.

French Prize.—The Society for the Encouragement of National Industry in France, has proposed a prize of 3 000 francs (125*l.* English) for the discovery of a metal or composition of moderate price, which shall not be hurtful to animal economy, nor oxidizable either by water or by the juice of vegetables, or which shall at least be greatly less so than iron or steel, without imparting any colour or taste to the substances in the preparation of which it is employed.

An effort is making by the French government to naturalize in France the Thibet Goat, which yields that hair or wool of extraordinary fineness from which Cashmere shawls are fabricated. A vessel has arrived at Marseilles with a large flock of them, sent by M. Jaubert from the Crimea.

Russia.—The Emperor has lately rescinded the law or custom by which the privilege of engaging at pleasure in any art or manufacture was confined to the nobility, and to

men of business, who are members of the first and the second body of artizans. By an imperial ukase, dated Dec. 28. 1818, O. S. the peasantry of the empire are now allowed to establish manufactories and warehouses at their own pleasure. This order also exempts peasants who establish works, during the first four years of the existence of such works, from all imposts to which peasants engaged in commerce are subjected by the laws of Feb. 11, and Dec. 19, 1812.

Disease similar to Cow-pox in Persian Sheep.—Mr. Bruce, the British Resident at Bushire, reported some time since, that the cow-pox was well known in Persia by the Eliaats, or wandering tribes. He has since made particular inquiries on this subject amongst several tribes who visit Bushire in the winter to sell the produce of their flocks, such as carpets, rugs, butter, cheese, &c. Every Eliaat that he has spoken to on this head, of at least six or seven different tribes, has uniformly told him, that the people who are employed to milk the cattle, caught a disease, which, after having once had, they were perfectly safe from the small-pox, and that this disease was prevalent among the cows, but more prevalent among, and more frequently caught from, the sheep. Mr. Bruce adds—“Of the truth of this account I have not the smallest doubt, as the persons of whom I inquired could have no interest in telling me a falsehood; and it is not likely that every one whom I spoke to should agree in deceiving; for I have asked at least some forty or fifty persons. To be more sure on the subject, I made more particular inquiries of a very respectable farmer, who lives about 14 miles from this, and who is under some obligations to me: this man confirmed every thing that the Eliaats had told me, and further said, that the disease was very common all over the country, and that his own sheep often had it. There may be one reason for the Eliaats saying that they caught the infection oftener from the sheep than the cow, which is, that most of the butter, ghee, cheese, &c. is made from sheep’s milk, and that the cows yield very little, being more used for draught than any thing else.”

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Sermons extracted from the Lectures of Bishop Porteus, and intended for the

use of the younger Clergy, and for Families; by Thomas Barker, M.A. 9*s.*

Sermons on Faith, Doctrines, and Pub-

lic Duties; by the Very Rev. Wm. Vincent, D.D. 10s. 6d.

Lectures on the Book of Jonah, designed chiefly for the Use of Seamen; by George Young. 8vo. 5s.

Elementary Discourses, or Sermons addressed to Children; by John Burder, M.A. 12mo. 4s.

Original Sin, Free-will, Grace, Regeneration, Justification, Faith, Good Works, and Universal Redemption: with an important Account of the Subscription to the Articles in 1604; by the Rev. H. J. Todd, M.A. F.S.A. 7s.

A Concordance to the Holy Bible; to which is added, a Geographical Index, with the Calendar and Table of Lessons; by James W. Bellamy, M.A.

Sermons preached in St. John's Chapel, Edinburgh; by Daniel Sandford, D.D. 8vo. 12s.

A Review of a Work, entitled Remarks on Scepticism, by the Rev. J. Rennell, A.M. Vicar of Kensington, and Christian Advocate in the University of Cambridge, &c.; by D. Wylke Edwinstord. 5s.

MISCELLANEOUS.

Scripture Costume, exhibited in a Series of Engravings, representing the principal Personages mentioned in the Sacred Writings, drawn under the Superintendence of Benjamin West, Esq. President of the Royal Academy; by R. Satchwell; with Biographical Sketches and Historical Remarks on the Manners and Customs of the Eastern Nations. 4to. 5l. 5s.

Wild's Illustration of the Architecture and Sculpture of the Cathedral Church of Lincoln. 4to. 3l. 3s.

Journey over Land from the Head-Quarters of the Marquis of Hastings, in India, through Egypt to England, in the Years 1817 and 1818; with an Account of the Occurrences of the late War, and the Character and Customs of the Pindarries; by Lieut.-Col. Fitzclarence. 4to.

A Treatise on Soils and Manures, as founded on actual Experience, and as combined with the leading Principles of Agriculture; by a Practical Agriculturist. 6s.

Communications to the Board of Agriculture, on Subjects relative to the Husbandry, and Internal Improvement of the Country. Vol. I. Part I. 4s.

Antiquities of Sicily; by John Goldicutt. folio. Part I. 1l. 5s.

A Translation of M. Cagnoli's Memoir on a new and certain Method of ascertaining the Figure of the Earth, by means of Occultations of the fixed Stars: together with Notes, and an Appendix to the same; by F. Bailey.

A Catalogue of old and new Books: Christ. Observ. No. 210.

Part I. containing a large Collection of Theology, including Sermons and Discourses, many of uncommon Occurrence; by Richard Baynes, 25, Ivy lane. 2s.

Juvenile Botany; being an easy Introduction to that delightful Science, through the Medium of familiar Conversations; by Robert John Thornton, M.D. 8s.

European Commerce; or, Complete Mercantile Guide to the Continent of Europe; comprising an Account of the Trade of all the principal Cities of the Continent, copious Tables of their Moneys, Exchanges, Weights, and Measures; by C. W. Rordanzs. 8vo. 1l. 1s.

Dennis's Extracts of East India Journals, for the Use of Captains and Merchants engaged in the Free Trade to India. 8v. 4s.

Philosophy of Domestic Economy; as exemplified in the mode of Warming, Ventilating, Washing, Drying, and Cooking, and in various Arrangements contributing to the Comfort and Convenience of Domestic Life; by C. Sylvester. 4to. 1l. 11s. 6d.

A Geographical and Statistical Description of Scotland; by James Playfair, D.D. F.R.S. &c. 2 vols. 8vo. 1l. 4s.

Statistical Annals of the United States of America; by Adam Seybert, M.D. 4to. 3l. 13s. 6d.

A History of England, from the first Invasion by the Romans to the Accession of Henry VIII.; by the Rev. J. Lingard. 3 vols. 4to. 5l. 5s.

The Fifth Volume of the History of Greece, comprehending the entire Reign of Alexander the Great; by William Mitford, Esq. 4to. 2l. 2s.

The History of Ancient Europe, from the earliest Times to the Subversion of the Western Empire; with a Survey of the most important Revolutions in Asia and Africa. 3 vols. 8vo. 2l. 2s.

The History of Modern Europe; a new edition, with a Continuation, terminating at the Pacification of Paris, in 1815; by Charles Coote, LL.D. 8vo. 3l. 13s. 6d.

A short History of France; including the principal Events from the Foundation of the Empire, by Pharamond, to the Restoration of Louis XVIII.; by Mrs. Moore. 12mo. 7s.

An Account of the Kingdom of Nepaul, and of the Territories annexed to this Dominion by the House of Gorkha; by Francis Hamilton (formerly Buchanan,) M.D. F.R.S. 4to. 2l. 2s.

Historic, Military, and Naval Anecdotes, of Personal Valour and Bravery. 4to. 10l. 10s.

Caledonian Horticulture. 2 vols. 8vo. 1l. 5s.

Observations on the Prevalence of Fever, 3 G

in various Parts of the United Kingdom; and on the eminent Utility of the Houses of Recovery; by D. J. H. Dickson, M.D. F.R.S. 8vo.

Familiar Lessons on Mineralogy and Geology; explaining the easiest Methods of discriminating Minerals, and the Earthy Substances commonly called Rocks; by J. Mawe. 12mo. 5s.

The Characteristic Costume of France, from Drawings on the Spot, with appropriate Descriptions 4to. 2l. 12s. 6d.

The Sacred Edict; containing Sixteen Maxims of the Emperor Kang-He, amplified by his Son. Translated from the Chinese Original, and illustrated with Notes; by the Rev. Wm. Milne. 8vo. 7s. 6d.

A Supplement to the Ninth Portion of the Warburtonian Lectures; by Philip Allwood. 8vo. 7s.

Letters from a Father to his Son in an Office under Government; by the Rev. Henry G. White, A.M. 8vo. 6s. 6d.

A Practical Treatise on the Instruction and Amusement of the Blind; calculated to promote their personal Happiness, and enable them to employ themselves with Profit and Advantage; by Dr. Guillie. 8vo. 8s.

Greenland, and other Poems; by James Montgomery 8vo. 10s. 6d.

Peter Bell; a Tale, in Verse; by Wm. Wordsworth, Esq. 8vo. 5s. 6d.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

In addition to the usual Monthly Extracts of the Society (to say nothing of a variety of local Reports,) we have now before us the Report presented at the last anniversary (5th of May,) with the speeches delivered on that occasion, and the very interesting tour of the Rev. John Owen, on the continent, in behalf of the Society. We cannot do any thing like justice to these and numerous other documents of this great institution. The speeches alone, in detail, would occupy a third of a whole Number of our work. We shall, however, present our readers with copious extracts from them, reserving the less temporary documents to a future occasion.

Lord Teignmouth having taken the chair, apologies for unavoidable and unwilling absence were received from the Duke of Kent, Earl Harrowby, the Bishops of Durham, Norwich, and Gloucester, and the Chancellor of the Exchequer. An Abstract of the Report was then read by the Rev. W. Dealtry, from which it appeared, that the issues of Bibles and Testaments, within the year, have been 123,247 Bibles, and 136,784 Testaments; being an increase beyond the issues of the preceding year, of 65,930 Bibles and Testaments; making the total issued by the British and Foreign Bible Society, in somewhat less than fourteen years, more than Two Millions Three Hundred Thousand Bibles and Testaments. The cash account stands as follows:—

Total net receipts (including 56,604l. 3s. 3d. in contributions from Auxiliary Societies, and 27,499l. 2s. 10d. in Receipts for Bibles and Testaments, Reports, and Monthly Extracts) L.94,306 17 10

Total net payments (including 47,371l. 15s. 7d. for Bibles and Testaments in the languages of the United Kingdom) - - - - - L.92,237 1 4

The Bishop of Cloyne remarked: "It is several years ago since the friend of my youth, whose name I shall never mention without the utmost respect and affection—the late Sir William Jones—threw out in print, an idea, that, if a single Gospel were translated into the language of the Hindoos (he fixed particularly upon that of St. Luke,) and left to itself, without note or comment, he was sure that the effects, in a few years, would exceed even the warmest anticipations of his fellow-Christians. It was some years afterwards, when a few pious individuals—among whom were our venerable and respectable president, our secretaries, and several other gentlemen, some of whom are now present, and others are gone to their reward—considered whether it was possible to print the Word of God in three or four languages, and to distribute it in our own, and in the neighbouring kingdoms. Now, Gentlemen, fourteen

years have passed over our heads; and what has been the effect? Instead of printing only a few Bibles, or a single copy of St. Luke, we have produced above two million three hundred thousand Bibles, or parts of the Scriptures. Instead of spreading them only through our own country, and the neighbouring nations, we have spread them to the extremity of the east and the west; all over the vast empire of Russia, concerning which you have heard such a gratifying account to-day, as none of us shall easily forget. I can only apply to our friends in this last country, the beautiful metaphor of our poet Thompson, to his own countrymen, that their labour, in spreading the rays of the glorious Gospel among barbarous tribes, is like their own *Aurora Borealis*, illuminating the darkness of the northern winter:

"As from their own pure North in radiant streams,
Bright over Europe burst the Boreal morn.

"I only entreat you, which, indeed, after hearing the Report, appears very unlikely to be the case, not to relax in your exertions. Still water and cultivate those off-sets of the tree of life which you have planted. Watch over their branches, for they will bear fruit to the immortal happiness of yourselves and your posterity. The recollection of this will afford you unspeakable satisfaction through your lives, and upon your death-beds. For myself, when I arrive at that period of all human exertions, to which my age and infirmities tell me I am fast approaching, I shall look back upon no hours of a long and varied life with so much heart-felt pleasure as on those in which, under this roof, and in conjunction with you, I have laboured to spread the name of my blessed Saviour to the utmost extremity of the earth."

His Royal Highness the Duke of Gloucester (on moving thanks to the President) said: "I feel double satisfaction in having this opportunity of bearing my tribute to the merit and exertions of our noble chairman, and of expressing that anxious and sincere interest that I must ever feel in the prosperity of this institution. Gentlemen, from its earliest foundation, I have been one of its warmest and sincerest friends. Its object is to obey the orders of our Saviour, in circulating the doctrines of the

Christian religion throughout the world; to enlighten those who are born under the shadow of death; who have not had the means of being instructed in that knowledge which is alone our support and comfort in this world, and upon which alone we found our future hopes. Gentlemen, allow me to congratulate you upon the success that has attended your endeavours. The Bible has now been printed or is preparing to be printed, in nearly seventy languages; in Russia alone, in twenty-six. Almost every sovereign in Europe has protected your Society; and from almost every quarter you receive a favourable account of its proceedings. Gentlemen, in a good cause there can be no doubt of success. It is unnecessary for me to urge you to prosecute your endeavours. There can be no doubt but that every year will present you with a more favourable Report. Gentlemen, allow me to repeat how warm and sincere a friend I am to this institution, and to express a hope that your exertions will not barely be continued, but, if possible, be increased."

The above motion was seconded by Professor Kieffler from Paris (interpreting secretary to the king of France, who presented an address in French,) expressive of his great pleasure in attending the meeting and assuring the Society of the favourable regard of his government to the objects of the institution. He stated the Bible Society in Paris to be rapidly advancing, and presented three copies of the Turkish New Testament just printed at Paris, as the first fruits of the whole Bible in the same language, to be immediately undertaken by him, with the advice and assistance of Baron Sylvestre de Sacy. The learned Professor also stated, that the government of France would extend to the Protestants of that country the most effectual protection, and that the British and Foreign Bible Society might continue with all confidence to address themselves to the members of the present administration, for any friendly service they may need, assured that they will always find them disposed to render them every assistance in their power."—He spoke in the highest terms of the utility of Mr. Owen's wise and conciliatory conduct while in Paris, in enforcing these benevolent impressions.

Lord Teignmouth having forcibly pointed out some of the numerous coincidence

in favour of the Society, proceeded as follows:—"But the instance to which I would particularly advert, of the coincidence of means with the views of the Society, is that of the facilities afforded for the communication of the doctrines of salvation to heathen nations. For this purpose, translators, out of the common course, and of no ordinary attainments, were required. They have been found in the Russian dominions, in Labrador, and in China; above all, in India, and there particularly among the Baptist Missionaries, whose arrival in that country preceded the formation of our institution by a few years only, and who have printed versions of the Scriptures, or parts of them, in not less than sixteen dialects in which they never before appeared, and are now prosecuting their meritorious labours to an indefinite extent. But far be it from me to ascribe that prosperity in which we have so much reason to exult, either to the influence of the principle of our institution, or to any means and agency purely human: the praise of it is wholly and exclusively due to Him alone, from whom all holy desires, all good counsels, and all just works do proceed."

William Wilberforce, Esq. M. P. Vice-President, on moving thanks to their Royal Highnesses the Dukes of York, Kent, Cumberland, Sussex, Cambridge, and Gloucester, remarked: "My Lord, what has been said upon other occasions is strictly true, that when we come to form any adequate idea of the real benefits which result from our institution, the very magnitude of them, the very immensity of the scale of the building, prevents our having any just and due feeling concerning it. It is too large for us to comprehend, and to grasp with the ordinary feelings of our nature. In order to form a more just conception of the benefits to arise from our labours, we shall do better to banish from our minds all the ideas of empires and nations, and take a single copy of the Scriptures, follow it into the little dwelling in which it is delivered, and see those who have not enjoyed the benefits of instruction, with which a bounteous Providence has favoured us, hanging upon the words of truth and mercy that are there recorded for the consolation of the sorrowful, and for easing the guilty heart of its pangs. Then we behold them with a deep feeling of compunction, reading of a Saviour who died for sinners, of a Holy Spirit promised them for the change of

their natures, while a principle of gratitude begins to warm their hearts: soon you find them engaging in one common prayer, and a prayer, I trust, in which we ourselves shall not be forgotten.

"But when we come to consider, that this is but a single individual case, taken from among those two million three hundred thousand of which we have been speaking; when we recollect, that the benefit conferred, adapts itself to all circumstances, suits all individuals, from the monarch upon the throne to the peasant in the cottage, and becomes to both alike, a spring of new life, and thought, and action; that it is productive of individual improvement, of individual comfort, of domestic peace and happiness, of social delight and enjoyment; and that it goes on, enlarging its sphere, till it enlightens kingdoms, and forms the cement of political society; I say, when, my lord, you trace it in all its effects from man to man, from society to society, from nation to nation, the world at length becomes too narrow for its operations, and you are carried on to that better and future state, where its blessings shall be seen in all their vast and endless dimensions.

"Of all the labours of this Society, the one upon which my mind dwells with the greatest satisfaction, is that, which, although at present it is but an infant work, is yet an infant Hercules, and begins to operate with a degree of force and vigour, proportioned to the cause which animates it, and the extent of the sphere in which it has to act. I allude to the effects produced in the East Indies by this Society: and I am sure your lordship will peculiarly feel the force of this observation, for no man was better acquainted than yourself with the nature of the difficulties with which Christianity had there to contend. Undoubtedly it was there that infidelity (to speak the language of Scripture, 'the god of this world') seemed to have intrenched himself, as if secure on his throne, behind barriers that nothing could force. In this country, and in some other places, infidelity, if I may so express it, has been upon its good behaviour, forced sometimes even to assume the credit of Christian principles; but in the East Indies, we have had an opportunity of seeing this baneful principle, in all its native hideousness: there infidelity thought itself secure; there the god of this world

was not obliged to veil his real occupation, pursuits, and tendencies. What was the consequence, and what were the effects? We beheld all around us smeared with blood, and polluted by lust and cruelty; scenes of such detestable barbarity as seemed to be intended for the very purpose of displaying his triumph over all the instincts of human nature, rendering parents destroyers of their own children, and children of their parents; in short, in every way of horror that can be conceived, mocking, and rioting, in deadly triumph, over all the tender feelings of the human heart, and all the convictions of the human understanding: It was there, I say, that we saw what infidelity is, when left to its own free unobstructed operation. And O! my lord, let us learn, hence, the blessings which we owe to Christianity. Even that barrier has been forced. Forced did I say? No, even there, that Almighty Power which is able alone to enlighten the understanding, and to soften the heart, has not so much enabled us to get the better of them, as to make them conscious of their own darkness, credulity, and folly. They have begun to be convinced that all their pretensions to superior light and purity, all their claims to exclusive respect are ill founded:—they are, therefore, in that state which seems to render them peculiarly accessible to those holy Scriptures which we are endeavouring to put into their hands.

“There is one point on which I feel peculiar anxiety, that, in foreign countries, and more especially in that country to which our friend belongs, who lately addressed us, (Professor Kieffler,) we should be in our views and feelings justly appreciated.

“I cannot help wishing, that it should be distinctly known, how much they who are the promoters of this good work, they who are busying themselves in the circulation of the Scriptures, are of opinion, that the principles of that blessed book should prompt them to use their utmost endeavours, not merely for delivering our unhappy brethren in Africa from the darkness and superstition of Paganism, but also for delivering them from that, which, so long as it subsists, must prevent almost the possibility of any communication to them of Divine truth: I mean the continuance of the detestable Slave Trade. We have sometimes, I fear, been misunderstood upon this subject. It has been imagined that our hostility to it in this country was founded chiefly on political grounds, or, at the utmost, on grounds of tender

feeling and humanity. Now, undoubtedly, it is our great duty as Christians, to love each other as brethren, and to endeavour, wherever we can, to dry the tear, and ease the pangs, of our common nature: but, my lord, I do protest to you, that my grand arraignment of this most detestable and guilty practice, the Slave Trade, is, because it is chargeable with holding in bondage, in darkness, and in blood, one third of the habitable globe; because it erects a barrier along more than three thousand miles of the shores of that vast continent, which shuts out light and truth, and humanity and kindness.

“Even when we have been enabled to avail ourselves of a temporary cessation of the traffic, to make a lodgment in that country, so as to give to the wretched Africans a conception of the religion we profess, immediately we are oppressed and overwhelmed by its revival, and are obliged to draw back, and desist from our operations. O, my lord, it is not an ordinary contest in which we have been engaged: the question is, whether the god of this world is to have the mastery in Africa; whether that part of the world is to be given up to all that is detestable and cruel, to every species of fraud and barbarity, or whether we are to endeavour to rescue it from such a tyranny, and to be occupied for the common benefit of those poor creatures, in endeavouring to heal their wounds and to assuage their sorrows. Let us remember, that to abolish the Slave Trade is the first necessary and indispensable step, to any attempt at moral improvement. No one knows this better than my illustrious friend who sits near me; for no one has acquired that knowledge by more constant attention to the subject, and no one also feels it more deeply than he does: I trust, therefore, I shall be pardoned for appealing to him, and appealing to this assembly. I am, on this ground, contending, my lord, for the precepts and doctrines of the holy Scriptures. I am contending, in the best manner that I am able, for the introduction of them into that part of the world, when I contend for the doing away of that which obstructs their introduction. And I was glad to have the opportunity of pointing out to our friend from Paris, (for I am sure he will report it where it may have its influence,) our conviction, that all our efforts in Africa must be useless, unless this reproach to our religion, and this obstruction to our benevolence, be utterly removed.”

Admiral Lord Gambier, (on seconding thanks to the Royal Dukes,) remarked: "Such are the admiration and the love that I have for this institution, that I am at a loss to find language strong enough to express them. I have often said, and I shall never cease to think and to say, that this institution is, of all blessings this nation ever enjoyed, the greatest and most distinguished."

His Royal Highness the Duke of Gloucester replied: "There is nothing which I consider as more honourable, nothing more gratifying, than to receive any mark of approbation from a portion of my countrymen: more particularly from this distinguished assembly. Gentlemen, I am satisfied that I am speaking the sentiments of my illustrious relatives, as well as my own, when I testify to you our gratitude for your kindness to us, and express the greatest anxiety and readiness to render the warmest assistance—I say the warmest assistance—to this good, this great, this glorious cause."

John Gurney, Esq. King's Counsel, having moved thanks to the Vice-Presidents, the Rev. William Roby, one of the Secretaries to the Manchester and Salford Auxiliary Society, expressed in detail his views of the institution.

The Right Hon. Charles Grant, M. P. Secretary of State for Ireland followed.—"When some friends of mine in this place did me the honour, just now, to desire that I would come forward with the motion I hold in my hand, I declined a compliance with their kind importunities; difficult, as it undoubtedly was, to resist the persuasions of those who are in the habit of persuading mankind. At length, however, I have yielded: and the argument which has prevailed with me, was, that my silence might possibly be interpreted as a mark of indifference to the interests of this institution. Indifference to the interests of this institution! My lord, who is there that does not delight to join in associations, the object of which is to promote even ordinary consolations, and to suggest ordinary hopes; and can there be indifference in any mind, to the interests of a Society like this—a Society whose character is pre-eminently that of hope and consolation? And what words are those, my lord, in the midst of a suffering and

sorrowful world? A society of hope! Of what hope? Not the hope that belongs to earth, not the hope that inspires the enterprise of the mere politician,—not the hope that harnesses the chariot of conquest, or spreads the canopy of empire; but the hope that dwells in the sanctuary—the hope that watches by the sick bed, and kneels beside the tomb.—A society of consolation also: and what is that consolation, and for what misery? Not the misery of feverish hopes, and wicked passions;—not the misery of blasted ambition, and designs of iniquity withered in the bud;—but the misery of the loss of those whom we have loved—the misery of those pangs of separation which blot from our eyes all the charm and fascination of life:—and the consolation which this institution presents, is commensurate (and I can say no more of it) to the agony of that distress.

"My lord, a few years ago, when I had the honour of presenting my sentiments to this audience—at least, to the audience then present at our anniversary meeting;—and, perhaps, I might still almost use the expression, 'this audience;' for surely it is not impossible that many who then partook in our pleasure, and swelled our acclamations, are even now, though invisible to mortal eyes, watching over the proceedings in which we are engaged:—but when I last had the honour of standing here to express my sentiments, I ventured to anticipate a period, when, from the borders of remote rivers, and unknown lands, the delegates of kindred societies should crowd round us, to offer their homage to the parent institution; and, in proof of that universal charity which we attempt to diffuse, to join in our common adoration of the God and Father of all mankind:—little, however, did I then imagine that we should so soon see the day when that anticipation should begin to be accomplished, and accomplished, not (as I then imagined) from the borders of unknown rivers and distant regions, but accomplished in the instance of that very nation with whom we were then in a state of hostility, and a hostility which appeared almost irreconcilable. Yes, my lord, we have been compared to conquerors, and our conquests have indeed outstripped those of any which history records: but, in this instance, we appear to act the part, not merely of adventurous, but of

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wise conquerors. Having widely extended our triumphs, we now proceed to consolidate the empire we have won. Having carried our bloodless victories to the extremities of the globe, we now return to confirm and unite our powers nearer home. We strengthen its foundations, we secure its safety, by establishing a cordial and intimate sympathy with our neighbour kingdom—our sister kingdom, I will rather call it—of France. It was a saying of Louis the Fourteenth, when he formed a confederacy with Spain, 'The Pyrenees are no more.' My lord, the British Channel and the Straits of Dover are no more! The Alps and the Appenines are no more! The mighty ocean between this country and India is no more! Who has not followed the steps of those who, warmed with the spirit of this institution, have gone forth to plant, in distant regions, the Christian religion? Who has not followed the steps of Martyn? Who has not sympathized with his feelings? Who has not traced his sorrows and his sufferings, and felt almost at home while weeping over his tomb in a strange land?"

The remainder of this animated speech was chiefly devoted to a survey of the vast moral improvement, and the rapid march of liberal opinion, for which the present reign has been justly celebrated. Mr. Grant closed as follows:—

"Let us not then shrink from our pursuit: let us be convinced that, in diffusing the Scriptures, we consult not merely the passing gratification of a moment, but the deepest, the most permanent, and the most comprehensive interests of human nature."

The Hon. Charles Shore, son of the President, pointed out the improbability of the Society being subverted, either by internal or external causes. He remarked:

"The only opposition which appears to me at all worthy of being thrown into the opposite scale to that which contains the amount of your successes, is that which nature has provided in the pathless desert—the impervious forest, the icy mountain, and the frozen sea; opposition with which industry and civilization have in vain contended, and by which the march of discovery itself has been arrested; and I express with confidence the hope, that wherever discovery shall transgress those vast primeval limits with which nature seems to have circumscribed the sphere of civilized society, this institution will be foremost in

its train to dispense the light of revelation to the new regions which may thus, in a manner, be summoned into existence."

Sir Montague Cholmeley, Bart., having moved thanks to the treasurer; the Rev. Samuel Wood, after a variety of observations, described, in very animated terms, the character of his country, (Ireland,) as ardent, generous, and capable of unfolding itself to great advantage, under the means of moral cultivation: he adverted to the benefits already conferred upon Ireland, by the establishment of schools and Bible societies; and concluded by stating, that having been called upon to second a motion of thanks to the worthy treasurer, he should beg leave to do so by presenting to his lordship 1500*l.*, as a moiety of a legacy to the Society by an Irish lady, and he hoped, by the next anniversary, to be able to transmit 1500*l.* more.

John Thornton, Esq. (the treasurer) gave a general statement of the Society's accounts with a few pertinent remarks, and was followed by David Morier, Esq., his Majesty's Consul-general, from France; who observed, that he was happy, in being able to confirm the statement given of the favourable view entertained of this Society in France; and of the union to which it had given rise—a union which, he had no doubt, was established on a permanent basis.

The Rev. B. W. Mathias, one of the secretaries of the Hibernian Bible Society, alluded to the impediments which have occurred to the operations of the Irish Bible Society, by the late prevailing sickness and distress; notwithstanding which their funds had increased, since last year, no less than 340*l.* He particularly dwelt upon the importance of the New Testament in the native Irish language, a large impression of which has been struck off by the British and Foreign Bible Society. He also gave his warm testimony to the societies which have so zealously and laudably exerted themselves for the diffusion of education, and a knowledge of the holy Scriptures, among the poor in that country.

The Rev. John Owen, after applauding the great exertions of Mr. Dudley, and lamenting his absence, remarked, amidst a variety of observations, that, having been deputed by the Committee of the Society, to visit a portion of the continent, he considered it his duty to bear his public testimony to the friendship, the zeal, the affection, with which their cause is espoused, and their agents are generally received.

"The Society," said he, "may have enemies in France, (she is not without them in England.) but certain it is, that they are not to be found among the liberal and enlightened part of her population; and the work which has this day been laid upon your table, and the hands by which it has been deposited, sufficiently prove, that from the government of that country, it has nothing like discountenance or hostility to fear. How warmly its object is cherished by Protestant communities, I need not say: but I cannot forbear adducing, as an instance of its approbation by certain Catholics at least, the memorable language of the Pro-Vicar General of Constance; when, on taking my leave of this venerable ecclesiastic, I desired to be informed what message I should bear to the members of the British and Foreign Bible Society, 'Tell them,' he replied, 'we are one.'"

The honourable and reverend Gerard Noel (on moving thanks to the Scotch Presbyteries, Auxiliary Societies, &c.) said, "I cannot avoid giving re-utterance to some, at least, of those feelings with which my heart has swelled during the progress of the present day. O, my lord! we have indeed met to hear tidings which have filled the bosoms of angels with unspeakable joy. We have met to hear of the wonderful works of that God, who, by the instrumentality of this institution, is diffusing his abundant blessings to a wretched and benighted world. I declare, that, when I consider the sort of feelings elicited from the human heart on these occasions; when I consider the range which this institution takes through the world, I am ready to look upon this meeting as a sort of house of representation for the whole earth, where every nation has its representative, and among whom we have seen the loved representative of Africa, who has just left this room.

"The motion put into my hands proposes that this thanks of this meeting be given to the numerous auxiliaries in Scotland, &c. Scotland having been noticed, a string has been touched, which vibrates most pleasantly; and I cannot, in justice to that country whence I have lately returned, but give vent to a few of those feelings which my residence there produced. I attended the meeting of a Bible Society in that very town from whence you have received so many contributions from the beginning—I mean Glasgow; and it was in the very church of that respected friend,

in whose house I passed many a happy hour, whose voice not long since, in this very town, delighted the ears, and gladdened the hearts, of thousands who heard him; I allude to Dr. Chalmers: in the church of that respected individual I was witness to the expansion of the same kindred and blessed feelings which have thrilled the bosoms of my fellow-countrymen here. And I can bear my testimony that this institution, wherever it is founded, elicits the same feelings, and produces the same results: binds man to man, and heart to heart, while it binds man to his God and Saviour. I found, during a residence of more than twelve months in Scotland, that a stranger is not a stranger there: he has but to touch this string of the British and Foreign Bible Society, and he finds melody in every heart, and a home in every house."

Dr. Macbride, Lord Almoner's Reader of Arabic, and Principal of Magdalen Hall, Oxford, "could not reconcile it to his sense of duty, to decline bearing his testimony of approbation, and publicly expressing his gratitude to God, for granting to these latter ages of his church the discovery of an instrument so simple, yet so efficacious, for evangelizing the world, and for the unparalleled success with which he has been pleased to bless it, during so many years. The same sentiment, he doubted not, pervaded every bosom in the assembly, and he trusted they would all retire resolved, with Divine assistance, to promote, at their respective homes, this sacred cause by more strenuous exertions, and, especially, by more earnest prayer."

Sir T. D. Ackland, Bart., in moving thanks to the President, invited the meeting, by its acclamation, to testify the sense which they entertained of his lordship's valuable services, and to express the happiness that they felt, at seeing his lordship still able to appear among them, and still fresh, he would hope (amidst all his infirmities,) to carry on, for many years, that glorious work over which he had so ably and successfully presided.

The Hon. Thomas Windsor having seconded the motion, Lord Teignmouth briefly replied, "I am very sorry that my physical powers will only allow me to express, in very few words, my sense of the honour you confer upon me."

The Committee state, that new and

extensive fields for the operations of this Society are continually opening in various parts of the world, which will require unremitting exertions, on the part of the auxiliaries and friends of the institution, to provide the necessary funds: the obligations of the Society, including orders given for Bibles and Testaments, are, at this time, about 70,000.

NAVAL AND MILITARY BIBLE SOCIETY.

From the Report read at the last meeting (his Royal Highness the Duke of Gloucester in the chair,) it appeared, that the contributions of the year had been upwards of 2000*l*.; but that the disbursements had exceeded the receipts by the sum of 980*l*.; while many requests had been made for Bibles and Testaments which could not be supplied. Among the military, 6500 copies of the Scriptures had been distributed, during the year; and 2600 in the navy.—Testimonies of the happy influence of the Scriptures had been received from many quarters.

Motions were made, and seconded, respectively—by Lord Gambier; Mr. Wilberforce; Lord Northesk; the Hon. and Rev. Gerard Thomas Noel; the Rev. G. Clarke, Chaplain to the Royal Military Asylum; the Rev. G. Hamilton, from Ireland; the Rev. R. P. Beachcroft; and the Rev. J. Bunting; the Rev. G. D. Mudie, Pastor of the Reformed Church at Hamburg; the Rev. E. Burn; and by Lord Calthorp, and the Rev. D. Wilson.

We quote, with pleasure, the following appropriate remark of Mr. Wilberforce:—

“It is truly gratifying to me, who am old enough to remember former wars, during which we had generally to lament rivalry and differences between the two services, that the most cordial agreement has, of late years, subsisted between the army and the navy: and I cannot but observe, that this Society seems as if formed for the very purpose, of not only uniting them here, but of leading the members of these professions to an everlasting union hereafter.”

Mr. Noel mentioned some affecting circumstances:—

“After the battle of Waterloo, when some persons visited the crowded hospitals, one of them, after conversing with the wounded soldiers, asked them if they would

have any books to read. With that feeling which frequently arises from extreme suffering and despair, they replied, ‘No! we want no books to read.’ As the inquirer was turning away, he again asked, ‘Would you like to have some Bibles?’ They all exclaimed, ‘O yes! yes! bring us some Bibles!’

“In a town with which I am connected, (Mr. Noel added,) “a young man, whose conduct had nearly broken the heart of his widowed mother, entered the army. The regiment first went, I believe, to Malta.—A little while afterwards, his mother had an opportunity of sending him a Bible. She did not hear again of her son till the regiment returned, when she found that he had fallen in battle in America. But he had received her Bible at Malta, and it had led him to seriousness and reflection: his vicious habits were reformed, and his soul brought into possession of substantial and enduring peace. At the close of the action in which he received his mortal wound, he was found under a little bush—his Bible open before him, the leaves stained with blood, and his dead hand lying upon it.”

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The annual sermon and proceedings of this Society have just been circulated among the members, from which we shall abridge the most important particulars.

The number of missionaries, catechists, and schoolmasters at the various stations, amount to about 110, at a large annual expense to the Society, exclusive of supplies of Bibles, Testaments, Prayer-books, Tracts, gratuities, &c. They are distributed as follows: Newfoundland, 16; Nova Scotia, 45; New Brunswick, 26; Cape Breton, 1; Upper Canada, 11; Lower Canada, 7; Africa, 1; New South Wales, 2 schoolmasters; Norfolk Island, one schoolmaster and one schoolmistress.

In NEWFOUNDLAND, the Rev. J. Leigh, Missionary at Twillingate, reports, that by the exertion of the inhabitants, the church and parsonage-house are finished: the school also is well attended, and much benefit has resulted from the liberal supply of national school books, transmitted last year. A great obstacle to religious improvement in this island has arisen, Mr. Leigh states, from the impression produced by an Act of Parliament, allowing vessels clearing out to proceed with their operations on the Sunday. Mr. Leigh and a

majority of the inhabitants have laudably represented to the Governor the evils arising from this permission, and entertain hopes that the clause, which if ever requisite for the conduct of the fisheries, is stated to be so no longer, will be repealed.—Considerable difficulties having arisen in procuring the requisite funds for the erection of new churches at Harbour Grace, and Trinity Bay, the Society have given an additional 100*l* to the former of these objects.

The very infirm health of the Bishop of Nova Scotia has retained him still in England; though hopes are entertained of his being able, at no distant period, to return to the duties of his diocese. Dr. Inglis, the ecclesiastical commissary, reports favourably of his parish: the communicants are 250. As far as his parochial duties would permit, he has visited several distant settlements within the bounds of the mission. Himself and Mr. Twining his assistant generally officiated five times, full service, on the Sunday.—The Committee in aid of the Society for promoting Christian Knowledge continues to flourish; and the national school contains 250 boys and 150 girls in regular and diligent attendance.—Twenty four gentlemen of high respectability have engaged to superintend the boys' school, two in rotation each month, and thirty-six ladies the girls'. The governor and his lady (the Earl and Countess of Dalhousie) have been particularly attentive to this important object. The Society have again extended their aid for the instruction and support of schoolmasters throughout the province. Several permanent establishments of Negroes (American slaves who left their masters during the late war) having been made near Halifax. Dr. Inglis has recommended a schoolmaster to one of the largest, containing 900 souls, of which 300 are children.—Several additions were made last year to the Society's list of missionaries, which have enabled them to fill up some of the vacant missions with resident clergymen. Grants of 100*l*. each have been voted for building churches at St. Mary's and Miramichi, New Brunswick, and New Dublin. A new church has been opened at Horton. Mr. Twining in September, 1817, visited a number of townships, containing at least 10,000 inhabitants, among which there are no resident clergy. He considers it very important that some

of the neighbouring clergy should visit the vacant settlements every year.

In pursuance of a plan recommended by the Bishop, the Rev. J. Milne has visited the principal settlements in NEW BRUNSWICK. Great exertions have been made to place the National School at St. John's on a permanent footing; and the Governor, Lieutenant General Smith, has actively superintended this and similar establishments. The inhabitants of Hampton and Norton having engaged to contribute as far as their means will allow, for the establishment of a mission, the Society have determined to accede to their wishes, and indulge a hope that their example will stimulate other parts of that extensive province to similar exertions.—The mission of St. Andrews is vacated by the lamented death of a venerable missionary, the Rev. Samuel Andrews, who expired, worn down with age and infirmities, after a service of more than fifty years. Notwithstanding his great age, he had been absent from his duty only one Sunday the preceding year. His funeral was attended by an immense concourse of people of all denominations and descriptions from the neighbourhood and the shores of America.—At Cape Breton, the Missionary (the Rev. H. Bouney) regularly preaches at Sidney, and a place six miles distant, three times on the Sunday; besides which he never fails of finding a congregation on Wednesdays and Fridays.—He has also visited several remote parts of the island, and great anxiety has been expressed for a repetition of his services.—Three schoolmasters have been appointed by the Society at different places, on his representation; and encouragement is held out for the formation of a new mission on the island, if the inhabitants will come forward with suitable contributions.

The missions at Kingston and New York, in UPPER CANADA, increase in number and respectability. Books have been sent as usual to Niagara for the Indians; but the Missionary on that station, laments the impossibility of doing much for them at present, on account of the distance of their settlements from Niagara. Mr. Seening, at Ancaster, has benevolently devoted part of his time and exertions to them, his distance being only eighteen miles; and it is trusted with success, as the annual bapt-

tisms amount to one hundred.—A separate mission will be formed among the Indians, whenever a suitable person can be procured.—The Rev. R. Pollard has returned from his missionary visits to Lake Erie, and the River Thames, where he has been employed in preaching, baptizing, and distributing Bibles, sermons, and tracts supplied by the Society. Four churches are about to be built, to each of which the Society offers to contribute 50*l*.

IN LOWER CANADA, some of the Missionaries report, that the people of their neighbourhoods are becoming more attached to the services of the church, than they appear to have been before. The Hon. and Rev. Dr. Stewart had arrived at his mission after a temporary absence in England, during which he collected considerable funds for building churches (see *Christ. Observ.* for 1817, p. 340;) and his efforts promise to be successful. At Hatley, Ascot, Milborne, and Shipton, great exertions are making for erecting churches, and much anxiety is expressed for resident clergymen. At St. Andrews 150*l*. have been subscribed by the episcopal inhabitants for a parsonage, and 45 acres of glebe have been given to the church: a grammar-school also has been established.—Books have been sent out as donations from the Society; and it is hoped soon to erect a church, and form a regular Protestant parish.

With the recent domestic transactions of the Society during the year, our readers are already fully acquainted. They will be rejoiced to find, that the increased efforts of the Society are likely to be productive of very extensive and *permanent* effect.—The Bishop of Calcutta has digested a wise and benevolent plan for founding a college at that place, for promoting the translation of the Scriptures and the Liturgy into the vernacular language of India, and for the education of native missionaries and others, with a view to the diffusion of education and the light of Christianity in those extensive regions. The 5000*l*. confided to him by the Society some time since, is proposed to be devoted to this object; to which the Society for promoting Christian Knowledge has munificently added an equal sum, in testimony of their sense of the excellence of the measure, and to assist its accomplishment.

We mentioned in our last Number the Bishop of Gloucester's excellent sermon, preached before the Society at their last annual meeting, and prefixed to this Report. We have marked several passages from it, which we shall present to our readers in a future Number.

Among the inducements to assist the Society's projected exertions in India, his Lordship forcibly points out the moral degradation of the natives of that country, corroborating his assertions with competent authorities, and particularly Mr. Grant's "*Observations on the State of Society among the Asiatic Subjects of Great Britain*," mentioned in our last Number (p. 323.) Indeed, the whole discourse is highly seasonable and important, and doubly so, on account of the exalted sanction under which it is presented to the world.

CHURCH MISSIONARY SOCIETY.

The annual meeting was held on Tuesday, the 4th May, at Freemasons' Hall.—The hall was crowded to excess: and a great number of the members of the Society could not gain admission. Lord Gambier, the president, took the chair, and opened the meeting by a short address.—His Lordship read a letter from the Bishop of Gloucester, expressing his regret that the duties of his diocese deprived him of the pleasure of attending the meeting.

The proceedings of the year have been so multifarious, and the intelligence embraced so wide a circle, that it was found impracticable to bring more than an abstract of the Report before the meeting.—That abstract, however, contained so many important details, that it occupied nearly two hours.

The income of the year had been nearly 28 000*l*. and the expenditure had reached within a few hundred pounds of the income. The income of the preceding year was nearly 25,000*l*: there had, therefore, been an increase of no less than 3000*l*. in the nineteenth year. The increased expenditure in the department of missions had been nearly 6000*l*.

The resolutions were moved or seconded, respectively—by the Rev. Wm. Deal-

try, of Clapham; the Rev. B. W. Mathias of Dublin—Mr. Wilberforce; the Rev. J. W. Cunningham, of Harrow—the Rev. Henry Davies, one of the chaplains of the East India Company on the Bombay establishment; the Rev. Dr. Hamilton, rector of Knocktopher, in Ireland—the Rev. W. Marsh, of Colchester; the Rev. Charles Simeon, of Cambridge—the Rev. R. P. Bracherof, of Blunham, Bedfordshire; the Rev. Lewis Way, of Stanstead—the Assistant Secretary of the Society; and the Rev. Daniel Wilson.

These resolutions embraced the chief proceedings of the year, as detailed in the Report; and gave the different speakers an opportunity of impressing on the members the principal topics which the Report presented for their consideration.

It is not in our power to allot a sufficient space for even an abstract of the different addresses, delivered on this and similar occasions; but the publication of the Report will furnish us with an opportunity of detailing the principal features of the Society's proceedings during the last year.—The collection at the sermon and public meeting, with a donation of 50*l.*, amounted to about 540*l.*

PRAYER-BOOK AND HOMILY SOCIETY.

The Report read at the last meeting, stated the progress of the Society, which had, during the past year, distributed 10 453 Prayer-books, including 15 in Greek, 48 in

French, and nearly 500 in Hindoostanee. Also 1117 Psalters, 314 volumes of Homilies, 28,150 Tracts of ditto, and 1,525 copies of the Articles. As to the funds of the Society, the receipts for the past year were 2,141*l.* 9*s.* 7*d.* and the expenditure 2,181*l.* 10*s.* 6*d.* which has left the treasurer about 40*l.* deficient; beside which, the Committee are under engagements to the amount of 700*l.* more.

In addition to the above publications, the Society have translated, and are now printing, the Homily upon reading the Scriptures, in modern Greek, Italian, Spanish, and German. They are also printing the three first Homilies (including that on the Scriptures) in the Welsh and Manks languages, and are preparing translations in several others.

The annual sermon, which was one of great interest and animation, was preached by the Rev. D. Wilson, from 1 Tim. iii. 14—16. As we understand it will appear from the press with the Report, we shall only give the heads of it at present. First, The commendation bestowed on the church in the text; in which Mr. Wilson considered—1. The nature of the church—2. Its dignity (*the house of God, the church of the living God*) and—3. Its office, *the pillar and ground of the truth*. Secondly, The magnitude of the truth which is entrusted to its custody; namely, *the mystery of the faith, God manifested in the flesh, &c.* The third head was devoted to inferences drawn from these topics, relative to our conduct individually in the present period of the church.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

CAPE OF GOOD HOPE.—Accounts some time since arrived of an insurrection by the Caffres against the British Government—Martial law has since been proclaimed in those districts in which the rebellious parties were carrying on their depredations.—All the troops that could be spared had been embarked for the corn districts, to suppress the insurrection. A few lives have been lost in partial skirmishes, but no serious apprehensions are entertained respecting the issue.

DOMESTIC.

The depressed state of commerce con-

tinues, we grieve to say, to produce a rapid accumulation of the stock of manufactured goods, and great consequent distress in some of our manufacturing districts.—The weavers, in some districts, have at the same time been endeavouring to procure additional wages from their employers, who are themselves equally objects of commiseration. The workmen have also held meetings, and circulated addresses, and presented petitions expressive of their wants and sufferings.—Their language is strong and intemperate; but we are happy to report that nothing has yet occurred which threatens the public tranquillity, although, as

might have been expected, the sufferers seem to have been taught by some of their leaders to attribute all their miseries to an inadequate parliamentary representation of the country. It is to be lamented that they should be thus led to trace up their sufferings to an imaginary source; for were they to gain their object of parliamentary reform, their high raised hopes of benefit from the measure could only issue in the bitterest disappointment. Their want of sufficient employment and full wages evidently arises from causes which neither the executive nor the legislative body can suddenly or directly remove; and all that can fairly be expected from the wisdom of the legislature, is a gradual alleviation of the existing pressure, by means (and fit means, we doubt not, may be devised for that purpose) of an amelioration of the poor laws, and of a system of education which shall serve to train the manufacturing and labouring classes, to provident and religious habits. In the mean time, much severe distress is felt—distress which it is much easier to turn to the purposes of disaffection than to remedy. The weavers of Carlsle petition to be sent to the North American colonies—a scene for which their habits of life must have rendered them unfit. We trust that wiser heads than their own, will be able to contrive, at least, some palliative of the severity of the pressure they now experience, until the revival of commerce shall have restored the country to a more prosperous condition.

The financial state of the country has been amply discussed in parliament. The Chancellor of the Exchequer has submitted to the House of Commons a series of resolutions on the subject, of which the following is the substance:—That since the war in 1815, taxes have expired or been remitted to the amount of 18,000,000*l.* per annum; that by the consolidation of the British and Irish revenues, a charge of 1,335,472*l.* per annum (being the amount of the Irish expenditure beyond the revenue,) has fallen upon Great Britain; that the estimated expenditure of the year exceeds the revenue by 13,500,000*l.* and that consequently the sinking fund being about 13,500,000*l.* the *real* excess of revenue above the expenditure, is but 2,000,000*l.*; that so small a fund applicable to the discharge of the national debt, is not sufficient to provide for the maintenance of public credit, and to afford a prospect of future relief, by a sufficiently rapid reduction of the existing debt; and that not less than 5,000,000*l.* per annum will suffice for those purposes; and, lastly, that with a view to raise the

clear surplus income of the country above the expenditure from 2,000,000*l.* to 5,000,000*l.* the imposition of new taxes, to the amount of 3,000,000*l.* has become necessary.

The truth of these statements is as plain as figures can make it; and the inference grounded on them—namely, that, all things considered, new taxes have become indispensable—seems to be very generally admitted. It is equally plain also, that a *real* surplus revenue of 5,000,000*l.* will do far more for the purpose of reducing the debt, and keeping up public credit, than a nominal sinking fund of much larger amount counteracted by annual loans. The only assignable use of a sinking fund *thus nullified* in its operations, appears to be to incline the nation, by a placebo, to submit to sacrifices which they might not so willingly have borne but for some fancied great effect which a sum thus appropriated was calculated to produce beyond the same sum applied in the ordinary mode—People were pleased to find that old debts were paying off, without considering that new ones to almost an equal extent were at the same moment contracted; while the machinery required for borrowing with one hand, what was thus employed in redeeming the debt with the other, was a source of very considerable expense to the nation.

But while the necessity of new taxes is admitted, the difficulties in the way of imposing them, heavily burdened as the country already is, are very great. The proposed taxes are to be laid on foreign wool, malt, British spirits, tobacco, coffee, cocoa, tea, and pepper. The Chancellor of the Exchequer, contrary to general expectation, has found it necessary to require only the comparatively small loan of twelve millions; which circumstance, with the official statement that this is to be the last loan during the peace (except possibly something for repaying the Bank advances,) has had a favourable effect upon the money market, and has tended to raise the price of stocks. Mr. Vansittart calculates the *whole* income of the year at about fifty-four millions, and the demands (including interest of debt, and sinking fund) at fifty-two millions. The two millions of excess, with the three millions to be raised by the new taxes, will go to form the new sinking fund. The retrenchments have brought the current expenses for the year to rather less than eighteen millions and a half, including army, navy, ordinance, and miscellaneous departments.

Discussions of considerable warmth have

arisen on a bill introduced into parliament to prevent the enlistment of British subjects in foreign service. The immediate object is to counteract the eagerness which has for some time shewn itself for entering the ranks of the popular party in South America. Without professing to enter into the details of the question, we cannot but give our opinion, that the measure (which indeed we are bound by our treaties with Spain to adopt) is *fair*, as the restriction, though happening at the moment to press particularly in one quarter, is general, and without exception; that it is *wise*, as tending to prevent our embroiling ourselves with foreign quarrels; and that to those of our population who will be most immediately affected by it, it is humane, as it will prevent their being made, as too many have of late been made, the dupes of rash expectations, which have ended in the keenest disappointment.

A motion has been made in the House of Lords, for abrogating such parts of the oaths administered under the authority of

the acts of the 25th and 30th of Charles II. as relate to the declaration against transubstantiation, and the invocation of saints; but without success.—The Unitarian party also have presented petitions to parliament; and Mr. Smith has obtained leave for a bill, to sanction the optional omission of such parts of the marriage service as contravene their theological tenets. They ground their plea partly on general principles, and partly on the indulgence afforded to Jews and Quakers, in the mode of contracting marriages.

We are greatly rejoiced to find from communications made to parliament, that the state of the chartered schools in Ireland, of which we had some time since occasion to complain, is much improved, and that in future much more good is likely to be effected with less money. The importance of adding every possible stimulus to the progress of education in that country, we are glad to perceive, begins to be fully acknowledged in every quarter.

ECCLESIASTICAL PREFERMENTS.

Rev. Edward Valpy, B.D. South Walsham St. Mary V. Norfolk, on the presentation of the Bp. of Norwich, to whom it had lapsed, in consequence of the Corporation of that city not having agreed to the nomination of an incumbent.

Rev. Henry Denny Berners, LL.B. to the Archdeaconry of Suffolk.

Hon. and Rev. George Pellew, Lasing V. Essex.

Rev. James Thomas Holloway, Stanton-upon-Niceheath R. Salop.

Rev. Mr. Pitman, alternate evening preacher at the Magdalen.

Rev. James Cumming, North Runcton with Hardwick and Setchy R. Norfolk.

Rev. T. B. Syer, Little Wratting R. Suffolk.

Rev. John Sympson Sergrove, LL.B. Cooling R. Kent.

Hon. and Rev. John Neville, M.A. Bergh Apton R. and mediety of Holveston, Norfolk, and Ottley R. Suffolk.

Rev. Edward Bolwar, Sall R. Norfolk.

Rev. George Bythesen, Freshford R. co. Somerset.

Rev. Henry Anthony Pye, Harvington R. co. Worcester.

Rev. G. A. Blederman, M.A., Llanvihangel R. and Fimstone R. co. Glamorgan.

Rev. W. A. Eyre, Stillingfleet V. co. York.

Rev. William Salmon, Tudeley V. Kent, with the chapel of Capel annexed.

Hon. and Rev. John Neville, A.M., one of the chaplains in ordinary to the Prince Regent.

Rev. James T. Law, a prebend in Lichfield cathedral, *vice* Corne, deceased.

Rev. Isaac Bonsall, A.M. Cemmes R. co. Montgomery, *vice* Davies, deceased.

Rev. W. H. Quick, Newton St. Cyres V. Devon.

Rev. Owen Davis, Humberston V. co. Lincoln.

Rev. Thomas Hallward, M.A. Stanton in the Wolds R. co. Nottingham.

Rev. Henry Rolis, Barnwell St. Andrew R. co. Northampton.

Rev. Thomas Wright, LL.B. Greatham R. co. Lincoln.

Rev. Orlando Manley, St. Peter's perpetual cure, Dartmouth.

Rev. T. Irving, Harewood V. co. York, *vice* Watts, deceased.

Rev. Dr. Robertson, Clifton R. Westmoreland.

Rev. Mr. Russell, Dunning church and parish, co. Perth.

Rev. G. Hart, chaunter of the diocese of Limerick, appointed to the union of the parish of Castlebar, *vice* Rev. J. Warburton, who exchanges.

Rev. T. G. Ackland, M. A. St. Mildred, Bread-street, and St. Margaret Moses united RR. *vice* Crowther, deceased.

Rev. John Kingdon Cleve, D. D. St. George R. Exeter.

Rev. William Powell, M. A. Ragland and Llandenny united VV. co. Monmouth.

Rev. Charles Penrice, M. A. Smailburgh R. co. Norfolk.

Rev. Charles White, Tewkesbury V. co. Gloucester, *vice* Knight, resigned.

Rev. Thomas Lubbey, M. A. Cranham, otherwise Bishop's Okendon R. Essex.

Rev. Richard Howard, A. M. Denbigh R.

Rev. Granville Leveson Gower, M. A. St. Michael Pontevil R. Cornwall.

Rev. J. H. Spake, M. A. to a prebend of Ely cathedral and Siretham R. Norfolk.

Rev. Charles Brune Henville, M. A. Bedhampton R. Hants.

Rev. Henry Law, Downham R. near Ely.

Rev. John Winter, Birdforth perpetual curacy, co. York, *vice* Whytehead, deceased.

Rev. H. J. Todd, M. A. appointed by his Grace the Abp. of Canterbury, one of the six preachers in Canterbury cathedral.

Rev. T. D. Whitaker, LL. D. Blackburne vicarage, co. Lancaster.

Rev. William Lake Baker, M. A. Hargrave rectory, co. Northampton, *vice* Martin, resigned.

Rev. Wm. H. Hurlock, A. M. Dedham lectureship, co. Essex, *vice* Taylor, dec.

Rev. G. J. Haggitt, Parham V. with Hacheston, co. Suffolk.

Rev. T. B. Syer, B. A. Great Wrating R. co. Suffolk.

Rev. Edward Andrew Daubenny, Hampden and Stowell R. co. Gloucester.

Rev. Robert Earl, Minster Lovel V. co. Oxford.

Rev. C. N. Mitchell, M. A. Lanrothal V. co. Hereford.

Rev. Robert Hamond, M. A. East V. and Geyntonhorpe R. co. Norfolk.

Rev. John Francis, St. Mildred and All Saints R. Canterbury, *vice* Whitaker, dec.

Rev. Arthur Matthews, B. D. to a prebended stall in Hereford cathedral.

Rev. Samuel Curlewis Lord, B. A. West Busham V. co. Norfolk.

Rev. G. Hornby, Bury, R. co. Lancaster.

Rev. Charles Davy, M. A. Combs and Baking R. with Darmsden annexed, co. Suffolk.

Rev. John Mathew, M. A. Reepham St. Mary R. with Kerdiston, co. Norfolk.

Rev. Corbet Hue, B. D. Brandeston, alias Braoston R. co. Northampton.

Rev. William Moore Harrison, Cley-langer R. co. Devon.

Rev. Edward Paske, M. A. Creeling St. Peter, alias West Creeling R. co. Suffolk.

Rev. William Powell, B. D. Ragland and Llandenny V. co. Monmouth.

Rev. Richard L. Connor, St. Anne's Shandon, Cork.

Rev. Robert F. Scale, B. A. Kingswear perpetual curacy, co. Devon.

Rev. E. Powys, jun. Bucknall and Bagnall R. co. Stafford.

Rev. Henry Yorke, St. Cuthbert's R. in the city of York.

Rev. Thomas Forster, M. A. a vicar choral of Hereford cathedral.

Rev. Evan Davies, All Saints R. Dorchester, *vice* Beyer, dec.

Rev. John Brewster, M. A. Greatham V. Durham, *vice* his father.

Rev. Benedict Chapman, M. A. Ashden R. Essex.

Rev. William Gimingham, M. A. Bratton Fleming R. co. Devon.

Rev. Ebenezer Morris, Llanddareg P. co. Brecon.

Rev. Frederick Ricketts, M. A. Shaston St. James R.

Rev. Henry Banfather, Sprowston and Great Plumstead curacies, co. Norfolk.

Rev. Christopher Mason, Bruisyard perpetual curacy, co. Norfolk.

Rev. J. Hill, M. A. Tingewicke R. co. Bucks.

Rev. Mr. Bevan, Congresbury V. co. Somerset, *vice* Simpson, deceased.

Rev. George Glover, M. A. Billingsford R. co. Norfolk.

Rev. Dr. Greeting, Dean of Hereford, to the prebend of Moreton Magna.

Rev. George John Haggitt, lecturer of St. James's, Cambridge.

Rev. Andrew Bell, D. D. a prebend of Westminster.

Rev. Thomas Walker, jun. B. A. prebend of Featherstone, at Windsor.

Rev. Charles Lacy, B. A. Tring and Wiggington CC. Herts.

Rev. James Croft, M. A. Saltwood R. with Hythe annexed. Kent.

Rev. H. Mears, M. A. Hartley Wintney V. Hants.

Rev. J. Jones, Burley on Hill V. Rutland.

Rev. H. S. Plumtre, M. A. Eastwood R. Notts.

Rev. John Fisher Clarke, canon residentiary of Salisbury cathedral; and next day installed in the prebend of Forthington and Writlington, in same church.

Rev. Robert James Carr, vicar of Brighton, a prebend at Salisbury.

Rev. Thomas Spencer, M. A. Winkfield R. Wilts.

Rev. George Feaver, M. A. Sydling St. Nicholas V. Dorset.

Rev. F. Howes, South Walsham St. Mary V. Norfolk.

Rev. W. S. Bradley, vicar of Timberscombe, Chard V. and to the prebend of Timberscombe, at Wells.

Rev. William Griffiths, chaplain to Plymouth Dock yard.

Rev. Wm. Elliott, one of the Livings of Simonburn, co. Northumberland.

Rev. Henry Poynder, M. A. Horne R. Surrey, *vice* Grindlay, deceased.

Rev. George Pearson, M. A. St. Olave's perpetual curacy, co. Chester.

Rev. W. B. Wroth, M.A. Fottenhoe V. co. Bedford

Rev. John Davidson, Washington R. co. Durham.

Rev. Edmund Spettigue, Michaelstow R. co. Cornwall, *vice* Tyeth, deceased.

Rev. Robert M. Miller, M.A. Dedham V. Essex.

Rev. Edward Valpy, B. D. Thwaite R. Norfolk.

Rev. James Ward, D. D. Burlingham, St. Peter R. co. Norfolk.

Rev. J. Hoole, Toynton St. Peter and Toynton All Saints curacies, co. Lincoln.

DISPENSATIONS.

Rev. John Hades Groome, M. A. Earl Soham R. and Monk Soham R. Suffolk.

Rev. Philip Hudson, B. A. Ailmerton R. with Runton near the sea annexed, and Belbridge with Metton, Norfolk.

Rev. R. Lockey, M. A. Ilanwarn R. with Much Dewchurch V. co. Hereford.

Rev. Robert Clifton, M.A. to hold Mat. son R. Gloucestershire, with St. Nicholas R. Worcester.

Rev. John Risley, Thornton R. with Ashton, R. co. Northampton.

ANSWERS TO CORRESPONDENTS.

I. S. M.; ARBITER; and a *Memoir of the Rev. J. N.*; SCRUTATOR; J. D. L., and a paper on *Christian Cheerfulness*, have been received, and are under consideration.

The communication of A FRIEND TO RELIGIOUS ANNIVERSARIES has been transmitted to the parties chiefly concerned.

A Correspondent says, "he is sorry he has reason to complain" of our conduct, in not having reviewed a Poem of his published a considerable time since, and that "he has a claim to justice at our hands," both as "a constant reader" of our publication "from its first Number to the present time," and as "a member and defender of our venerable national church." We should be sorry to displease any gentleman thus circumstanced, especially when he appeals to our "candour," and states that "it is not yet too late to do him justice." If, however, he will turn to the "Biographical Dictionary of living Authors," published in 1816, he will find a list of names of from five to ten thousand existing writers, each of whom has published in his time, from one to twenty or thirty works; our correspondent himself appears, from this list, to have published two before the one in question. Now, as we have only room for one or two, or at most three, Reviews, each month, we cannot conceive how there can be any "claim" to our achieving impossibilities.